THE PACIFIC CHURCHMAN

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1917

The First Easter Morn.

Volume LII.
Number 9.

San Francisco, April, 1917

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APRIL CALENDAR.

1.—5th Sunday (Palm) in Lent.
2.—Monday before Easter.
3.—Tuesday before Easter.
4.—Wednesday before Easter.
5.—Maundy Thursday.
6.—Good Friday (Black).
7.—Easter Even.
8.—Easter Day (White).
9.—Monday in Easter.
10.—Tuesday in Easter.
15.—1st Sunday after Easter.
22.—2nd Sunday after Easter.
25.—S. Mark, Evangelist (Red).
29.—3rd Sunday after Easter.

Easter Exhilaration.

There are at least three types of Easter Exhilaration: 1. As a mere holiday it comes with some zest to those like the Sadducees of old who say "there is no resurrection." If this has any form of Godliness they do not hesitate to "deny the power thereof." Its "form" is rather that of the modern Epicurean call "let us eat and drink for tomorrow we die." 2. There is the Demas-like spirit with its ways. Demas it will be remembered forsook St. Paul when he most needed him, "having loved this present world." His following of Christ when it came to the test of discipline or self-denial or of the real cost or cross of religion had to be excused. And yet he had not been without some religion in his heart. He had even shared some of the untoward conditions of St. Paul at Rome, had joined in greetings to the Colossians and Philemon and undoubtedly had known some real power of allegiance to Christ. But his temper of mind seems to be one which would have yielded to the lure to take his Easter Exhilaration without any of the distasteful prescriptions of Lent. 3. There is the clear Easter keynote struck by St. Paul and sung by the Church in the anthem "Christ our Passover is sacrificed for us; therefore let us keep the feast."

War Threnody.

For vast areas of human sorrow and suffering any Easter music in this year of world-wars must be threnodic to be hearty. Hearth-stones and hospitals must sing their plaintive notes in minor keys. At first thought this may seem to mingle jarring scales with those attuned to Easter praise, or to dictate the feeling that it will be futile to try to share in the Easter uplift at all. There may be actual shrinking from Easter services as if there could be no heart for them and as if it were somehow slighting the void left by the dear ones gone to give way to any semblance of gaiety of spirit. Truly enough Easter joyousness cannot be forced and is the last thing to be made artificial. But second thoughts are more to the point here. Just because there is so much sadness and foreboding abroad there is more of the facing of life's most serious questions. Thoughts which at other times slumber, wake up and become insistent. Death will not be denied its "memento." And so whatever the mood in which Easter finds us it finds us shamming nothing and even Easter Exhilaration may amount to a sham religious wise if it is either merely a heydey stimulus or something put on like a new spring garb. No, the saddened or sobered life is nothing if not real.

New Heart.

Just in so far as the hopes we have set our hearts upon in this life slip away from us or are dashed by the death on the battlefield or the bed of sickness, just in so far as our earthly days by disappointment or disease seem to lose their joy of living, just so far do the mysteries and premonitions of the life beyond creep in upon us. To a Christian they verify St. Paul's dictum, "If in this life only we have hope in Christ we are of all men most pitiable." Gladstone in his later years made a special study of Bishop Butler's reasoning for the future life. During the South-African war with its list of the fallen need was recognized for more adequate prayers for the departed than those in the Anglican Prayer Book. The present war has widened and deepened that poignant sense with almost overwhelming exigence. And our own Prayer Book revision is making provision for such prayer on guarded lines in response to a general yearning for it. To know about the life to come is a simple human instinct. To try to find every preparation and consolation for it is the Christian instinct and privilege. To get all the light and comfort upon it from the Christian belief in the Communion of Saints living and departed, now, and from the hope of the resurrection to come, is the solace of every one who believes that Christ brought Life and Immortality to light. As Easter throws its flashlight of life on towards that hope of endless reunion with those who are gone, and of sinless and tearless Eternity for ourselves, its rays search just where those profound questionings and loneliness try to explore. And in that very darkness and depression of bereavement or sense of mortality the spirit can catch resilience and a peace that the earth cannot give. The discovery may be even more spontaneously one of exhilaration than that of finding a new world. It will be the true Easter Exhilaration of finding "new heart" to face earth's "little day."

W. F. N.

THE INTERCESSION BOX.

"It is not by peace but by prayers that God is come at."—Bishop Andrewes.

Think and Thank.

1. For the Diocesan response to the Church Pension Fund.
2. For the growing interest in Mission and Bible Classes.
3. For the faithfulness of our Clergy and other Church workers.
4. For our earnest communicants as they leaven our congregations.
5. For the Easter pledge of life eternal at this time of War's woes and death.

"Ask in Faith Nothing Wavering."

1. For a recall to more regular Church going of our communicants and especially our Church Officers.
2. For a more conscientious sense of our stewardship accountable to God for the right use of our means.
3. For a wider and more alert lay initiative and responsibility in Church affairs.
4. For a warmer glow of spiritual life in our congregations by Lenten and other means.
5. For the sending of apt and meet clergymen to our vacant posts.
6. For a blessing upon the Emmanuel work at St. Paul's, San Francisco, and upon the Social Service headquarters at St. Stephen's, San Francisco, both recently instituted.
7. For the development of a corporate city work, with City Missionary and other features, at St. Andrew's Church, Oakland.

WILLIAM F. NICHOLS.

A meeting of the Church Missions Publishing Company was held on March 8th at the Company's office, 211 State Street, Hartford, for the purpose of placing on record the following minute:

Memorial Minute to Dr. Samuel Hart.

In the death of the Very Rev. Samuel Hart, D. D., D. C. L., LL. D., the Church Missions Publishing Company has suffered irreparable loss.

Dr. Hart's interest in the Company began with its inception in 1891. He became its first Vice-President, and held that office until his death, the Presiding Bishop being President, ex-officio.

Dr. Hart never missed a meeting of the Board, and for many years he personally revised the manuscript of every publication that was issued. At all times his deep and unflagging interest, his broad and thorough knowledge of the Church's missionary work, his wise counsels, and his unfailing courtesy, made his presence in the Company a tower of strength on which the other members gratefully leaned.

"May he rest in peace; and may light perpetual shine upon him."

Owing to the death of the Rev. Samuel Hart, D. D., his duties as Secretary of the House of Bishops will be assumed by the Rev. Dr. G. F. Nelson, who was Asst. Secretary; the Presiding Bishop has appointed Rev. Lucius M. Robinson, D. D., of Philadelphia, to serve provisionally as Custodian of the Standard Book of Common Prayer.

The Presiding Bishop has appointed the Rt. Rev. Dr. Colmore, Missionary Bishop of Porto Rico, to the Episcopal Charge of the Islands heretofore known as the "Danish West Indies."

PROMINENT CLERGYMEN ON FILM COMPANY'S BOARD OF CENSORS.

Bible Film Company of Las Vegas, N. M., announces names of nationally known ministers and theologians who will censor its motion picture products.

The Bible Film Company of Las Vegas, New Mexico, producers of religious motion pictures which will be circulated exclusively among the Churches, Sunday Schools, Y. M. C. A.'s and similar institutions throughout the country, has announced the personnel of its Board of Censors, including Rt. Rev. F. B. Howden, D. D. This Board, which is composed of inter-denominational ministers and theologians high in the ranks of the Church, will censor and finally pass upon every foot of the new company's output, thus guaranteeing its sacred treatment, historical and chronological correctness.

At its bi-monthly meeting of March 15, 1917, the American Church Building Fund Commission ordered spread upon its records resolutions on the death of its late President, the Right Reverend Cleland Kinloch Nelson, D. D., Bishop of Atlanta, as an expression of its estimate of the value of his character and work, especially in relation to the Building Fund. The Right Reverend Charles Sumner Burch, D. D., First Vice-President, was elected to fill the vacancy. Assistance was voted to thirteen Parishes and Missions in the sum of $6,600. Additional loans to Parishes for building purposes were authorized, aggregating $31,000. The report of the Treasurer showed $26,825 paid out in loans, gifts and grants to thirty-nine points since the opening of the fiscal year on September 1, 1916, and that $24,450 for the same purpose had since that date been voted but not yet taken. A full discussion of changes in the methods of the Board as recommended by a Special Committee appointed for that purpose was had, and the changes were adopted. They insure to the Board a greater elasticity in operation, and will enable it to be of larger service to the Church than ever.

PRAYER FOR THE WORLD CONFERENCE.

O God the Holy Ghost, Spirit of wisdom and love and power, illuminate and strengthen those who have been appointed to bring about a World Conference on the Faith and Order of Thy Church. Give them patience and courage, humility, love and steadfastness, and utter obedience to Thy guidance. Fill the hearts of all Christian people with the desire to manifest to the world by their unity its Lord and Saviour Jesus Christ, so that His kingdom of peace and righteousness and love may be established and all men may be drawn to Him, Who, with Thee and the Father, liveth and reigneth one God forever. Amen.

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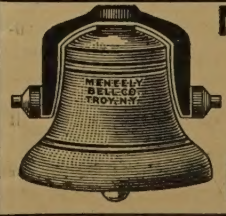

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MILITARY TRAINING IN PUBLIC SCHOOLS.

In 1861, when civil war was inevitable, a deputation from the churches of Baltimore visited President Lincoln begging him to "desist from his blood-thirsty preparations." They reported that he was "wholly inaccessible to Christian appeals." The world has not ceased to be thankful that Abraham Lincoln's idea of Christianity prevailed.

In the spirit of the Baltimore gentlemen, it would seem, one writes from Berkeley, identifying his pacifist view-point with Christian teaching; writes nominally of Military Training in Public Schools, but really to oppose everything which has been done, or which after soul-trying delay is being attempted, to save our country from disgrace, if not from destruction.

Those of us who regard such sentiments as Dr. Parsons expresses as dangerous in the extreme, contrary to good sense and intelligent citizenship, can hardly be expected to allow ourselves to be relegated without a word of defense to the ranks of the un-Christian. If there are people in our midst who have "lost the power of discrimination" and ability to see the "real bearings of many proposals" those people are the men and women who in their mistaken devotion to what they call "peace," are permitting themselves to become agents of their country's enemies by opposing preparations for defense; who see everything in the light of the falsehood that the greatest possible calamity is war.

This unfortunate confusion is apparent in the early sentences of Dr. Parsons' article. "The laws now before Congress concerning espionage," he writes, "would have set democratic America aflame three years ago." Most of us remember that the plans and campaigns of our war with Spain were thwarted, and that valuable lives were lost for the want of just such laws, and that during the Russian-Japanese conflict, in which the Generals conducted their battles without the assistance of newspaper men, we were taught a lesson. The proposed laws are part of the result. The viewpoint of Dr. Parsons in this matter is that of yellow journals and of others who confuse license with liberty.

Few people who have not temporarily "lost the power of discrimination" will fail to see that an officer of the National Guard would commend himself to public esteem by refraining from making speeches, and that the best he could do for his country, if unwilling to serve when called to the colors, would be to resign. We certainly do not need a National Guard to suggest occasions for the referendum. On the contrary, common sense demands that our government be again administered in the spirit of its constitution, and as that of a sovereign nation; administered, too, upon the supposition that when our sovereignty is assailed, instead of wishing to vote, citizens will wish to defend the nation's honor.

There is no excuse for the confusion of any system of military training proposed for this country with Prussian militarism. The elementary training of a soldier, whch it is to be hoped may be given every boy in America, does not imply to an unbiased mind the establishment of a great standing army.

All that Dr. Parsons says about the technical value of High School military training may be true. If it is, the same may be said with equal truth of all scientific training given in the schools. It does not make professionals in any branch. But what he says of this training's taking boys at "an impressionable age, just when the vision of social duty and responsibility is opening before them," is certainly true, and because it is true, military training in our High Schools is tremendously important. The terrible defect of our present system of education and of our family life is that the sense of obligation is not given to boys and girls. In homes, in schools, in the State, they are crowded with benefits and yet they have ever fewer duties. I think I am right in saying that the training which might be given in High Schools would be of practical value; but I know I am right in saying that to undertake the routine of well conducted military exercises, and the accompanying study of tactics, with the inevitable association of the idea of service to the country, would be of inestimable moral value to the boys of our State. And so far as it might go, it would be preparation for the kind of service which the nation is most likely to ask.

All discipline in human society depends today, as it has ever done, upon force. That Berkeley has a police and so relieves Dr. Parsons of the necessity of keeping his own goods in peace, does not change the fact, though it may hide it from a careless thinker. Until all nations are pacifist, our country must fight for her rights or lose them; war is ever a national possibility, hence a probable opportunity for service and an obligation to the individual. To teach boys this is only to make them ready for life as they are sure to find it, but it is not to instruct them "that the way to serve one's country is to die for it." Dr. Parsons knows as well as the rest of us that no such idea possesses the men of the army. The spirit of the soldier is that of one careless of self for the sake of others, and there is high authority for making it an example in religion.

The moral value of military training, as of foot-ball and boxing, proceeds from the fact that it makes boys careless of the things of which virile life is always careless, of petty hurts and bruises; makes them go on forgetful of what too many parents and teachers are trying to make them think of, how they look and how they feel. The soldier's spirit, which Military Training in the High Schools might help to foster, is thus the embryo of the Christian spirit, and because it is so, that training might be the means of consecrating to Christian citizenship the devotion and self-sacrifice now uncalled for or given to less important interests. Yes, it would undoubtedly help mightily to make boys realize the truth that to live for their country is to be ready if need be to die for her ideals.

WALTER H. CAMBRIDGE.

March 25, 1917.

Berkeley.—The Flag carried in the Procession was an innovation, and a pleasant surprise to the most of the congregation, at St. Mark's Church on Sunday morning, March 25. It was of regulation bunting, and had its proper place, not at the head but in the midst of the vested choir, between the platoons of women and men, where it was borne with an evident sense of the dignity of his office of Color Sergeant by a tall young Christian soldier. The occasion was the more suitable for it so happened that the sermon of the Rector, the Rev. Dr. E. L. Parsons, inspired by the thought uppermost in so many people's minds, was a strong presentation of the duty being just now thrust upon the American nation of rallying to the support of the Government in the defense of national rights, social justice and human lives, at whatever cost needful.

Professor F. C. Cooper of St. John's College, Shanghai, died on June 4, 1915. It has been determined by the people in the field to erect a suitable memorial to him, and they decided on a gymnasium and swimming pool for St. John's. The students have undertaken to raise 5,000 Taels and the Alumni have agreed to raise at least a like amount. The University will contribute the same amount from its building fund, and Dr. Pott is endeavoring to raise a similar sum outside of China. He was given permission by the Executve Committee to appeal for this, which will amount to about $4,000.

THE WAY TO EMMAUS.

An Easter Meditation.

Draw near, O Christ, and walk with us we pray,
As with the two upon the Emmaus way,
To reason with us, for our hearts are sad,
And when the day is spent to make us glad!

Give peace amidst the turmoil of this life,
Keep far from us all bitterness and strife,
Uphold us, wandering, by Thy boundless grace,
And lead us to Thy secret dwelling place,

Where faith may fold her wings and end her quest,
For where Thou art no evil can molest;
Where patience, waiting lowly at Thy door,
May find in Thee her portion evermore!

The Christ is near. O slow of heart, and blind,
He walks with us the rugged ways that wind
Along the steep ascent! Our eyes are dim,
The secret of His presence is with Him.

Lo, veiled beneath the bread and wine we see
The crowning mystery of Calvary!
With joy we glimpse the shining of His face,
His Presence, in His secret dwelling place.

—M. W. R.

THE THREE HOURS DEVOTION FOR GOOD FRIDAY.

For some years at St. Mark's Church, Berkeley, the following order has been used for the three hour service. In response to a number of requests it is here published. It differs from the ordinary service used in two ways. It aims by the use of various parts of the Prayer Book to break up the monotonous repetition of hymn, prayer and address which one finds in the ordinary service. It gives a great variety to the devotions. The other difference lies in giving more time to the service and less to the addresses. Provision is made only for seven addresses instead of the usual eight and the average time for an address must not be more than twelve minutes. By decreasing the average another minute or two more time may be had for silent devotion.

ORDER OF THE SERVICE.

Hymn 101 or 544.
The Ante-Communion Office for Good Friday. (Collects, Epistle and Gospel, Prayer Book, Page 118).
Hymn 104 or 105.
Then the Minister shall offer:
An Ascription of Praise to the Saviour of the World.
The Address on the First Word: "Father, forgive them for they know not what they do."
Then shall be said by the Minister and People, kneeling:
The Penitential Office. (Prayer Book, page 48). (12:37 p. m.)
Hymn 106. (Parts I-III).
The Address on the Second Word: "Today shalt thou be with me in Paradise."
Silence shall then be kept for a space for secret prayers.
Then shall the Minister say:
O Thou who at this hour didst nail the sins of the world to the cross with thyself;
Answer: Blot out the handwriting of our offenses that is against us and save us.
Minister: O God, make speed to save us;
Answer: O Lord, make haste to help us.
The Minister may here use such other prayers as he shall think fit.
Hymn 103.
The Address on the Third Word: "Behold thy son . . . Behold thy mother."
Then shall be said or sung, all kneeling:
Hymn 88, 89 (Verses 1, 4 and 5) or 348. (1:23 p. m.)
The Greater Litany. (Prayer Book, page 30).
The Address on the Fourth Word: "My God! My God! why hast thou forsaken me?"
Hymn 102.
Silence shall then be kept for a space for secret prayers.
The Lesser Litany. (Prayer Book, page 33).
The Address on the Fifth Word: "I thirst."
Then shall be said or sung by the Minister and People, all kneeling:
Psalm 130. De profundis. (Prayer Book, page 490). (2:08 p. m.)
Hymn 106. (Parts IV-V).
The Address on the Sixth Word: "It is finished."
The Minister may here use such prayers as he shall think fit.
Hymn 93, 12 or 340.
The Address on the Seventh Word: "Father, into Thy hands I commend my spirit."
Then shall be sung, all kneeling:
The Litany of the Cross. Hymn 530. (2:40 p. m.)
After which the Minister shall say:
O thou who at the ninth hour, for us sinners and for our sins, didst taste death;
Answer: Mortify our members which are upon the earth and whatsoever is contrary to Thy holy will, and save us.
Minister: O God, make speed to save us;
Answer: O Lord, make haste to help us.
And such other prayers as he shall think fit until the hour of three.
The Benediction.
After which may be sung, all kneeling:
The Nunc Dimittis. (Prayer Book, page 23).
The Congregation shall then reverently depart.

RURAL MISSIONS.

[Paper read by Rev. C. H. L. Chandler before St. Mark's Woman's Auxiliary, Berkeley. Printed by request.]

As an illustration of the immense size of the rural district of our Diocese, as well also as for the purpose of illustrating my paper, allow me to draw a comparison between what might be termed the "City District" of this Diocese, and the "Rural District" thereof.

Within the territory covered by the four Bay cities, we have a total of 7,619 communicants, or 69 per cent of the communicant list of the Diocese. This is slightly in excess of the general average for our larger cities, which is said to be 66⅔ per cent. Within this small land area, omitting several city missions such as those for the Chinese or Japanese, there are thirty-three Parishes and Missions, containing 7,509 communicants. Of these thirty-three congregations, twenty-four contain a total of 7,171 communicants, or an average of nearly three hundred members each. The remaining nine stations average over forty members each. Of the total number of the clergy, actively engaged in the Diocese, forty-eight, or 64 per cent, are engaged within this District.

On the other hand, that larger territory, which covers that section south of the southern line of the city of San Jose and extends as far south as and including San Luis Obispo County, contains only 1010 communicants, or 6 per cent of the total Diocesan communicant list. In this large territory, we have a total of twenty-four Parishes and Missions, with an average of only forty-two communicants each. Of these twenty-four congregations, five only, are Parishes, namely, Santa Cruz, Pacific Grove, Watsonville, Salinas, and San Luis Obispo. These five Parishes contain 608 of the 1010 communicants of this vast district. That leaves only 452 communicants, or an average of twenty-one members each, for the remaining nineteen stations. The total number of clergy engaged in this district is eight, or 12 per cent of the total working force of the clergy.

These comparisons will show you: 1—the majority on the Communicant list of the Diocese lies within the smaller section about the Bay cities; 2—that the average congregation within these cities is about 300 souls, or nearly twice the size of the average parochial group of the rural district; 3—that the average of the smaller Missions in this district is twice the size of the smaller groups of the rural district, and 4—that the larger amount of the work of the Diocese lies clustered about the four big cities. Further, that in the large territory lying south of the city of San Jose, there are only five Parishes, none of them having more than 200 communicants, and numerous small Missions. For that reason, one might, on first thought, say that the more important work of the Diocese lies within the smaller land area. Personally, I do not believe this to be true. However, before I proceed to a consideration of this point, I wish to make another comparison.

It ought not to be so, but most of us are encouraged by certain outward appearances; and often discouraged where those do not exist. For example: there is great encouragement in numbers; in the advantages to be gained by association or personal contact, while a deeper interest is always aroused by occasional intercourse between those who are engaged in the same work but who belong to different groups of workers. All these you have in and about the Bay section. But we in the large Southland have little if any of this encouragement. Particularly is this true of those of us who live further south. On the contrary, we have the discouragement that comes from the lack of numbers, and one must work for an extended period in the mission field to know just how this affects the people. Then, there is the inevitable loss that follows where there is no opportunity for that fellowship which comes from free intercourse with those of another group interested in the same work as yourself. This, too, is something that one must experience if he would know what it means. Finally, we have another form of discouragement, of which you of the large city know practically nothing. I refer to the discouragement that arises out of the keen *sectarian* rivalry in some of our smaller country places. And this *is* keen, for it is a continual struggle for existence among all religious groups in our smaller country towns and districts. Allow me to illustrate this: On one occasion, the superintendent of one of our local Sunday Schools organized his children in a campaign for new members. He instructed the little ones to be careful not to take any children away from any other Sunday School, "unless it is from the Catholics or the Episcopals. Get all these you can." Again, in many of our country towns, the public schools are often under the control of members of some one of the denominations, and too often, alas, life is made decidedly unpleasant for the teacher whose religious affiliation is not agreeable to some member of the school board. I might cite many other such instances, such for example, as the difficulty to keep an organist or a member of the choir with a good voice.

Now, these three conditions, that is, smallness of the congregation; lack of opportunity for intercourse with other congregations of the Church, and sectarian rivalry, are all peculiar to the mission field. In the large city, while you have many discouragements of which we in the country know nothing, you have none of these in the exaggerated form in which we do. And these are a

very serious handicap to the work in many portions of the missionary field.

Again, in your larger cities, you have concentrated thought, energy, workers, enthusiasm, interest,—indeed, all that comes from the concentration of men and women in civic groups of the larger size. I do not mean that you possess all these, nor any one of them, to perfection, but you do possess them all, to a degree that we in the country district do not, and never can.

Now, I am well aware that this concentration of manhood and womanhood in civic order; this flocking together of all sorts and conditions of peoples which we designate the modern city, while it makes for larger parochial units, thereby produring greater working power, concentration of energy and strength and the enthusiasm of numbers, also brings with it its own peculiar and difficult problems. I can see the evidence of your problems in your city hospitals; in your slums; in the poverty of your poorer citizens; in the urgent demands for civic, moral and other social reforms. These are indeed problems which you cannot avoid, nor neglect with impunity. But, if the Church as a whole, or if city groups of Churchmen and Churchwomen as parochial units, limit their vision and confine their efforts solely to the solution of these purely local problems, then, there will surely follow the same results observed in the individual who concentrates all his thoughts and all his energies upon himself. That is, vision, power, general usefulness—all these, are diminished in proportion to the time and energy spent upon self and the problems of the individual. The Church, therefore, cannot afford to devote all her energies, or an undue proportion of her energies, to any one department of her work. If she does, the whole will suffer thereby.

And when you of the larger cities and centers raise your eyes from off your immediate vicinity and its problems, why, you behold that larger field which lies not far to the south of you (with its five small rural Parishes and its nineteen smaller Missions), yes, and raise them a trifle higher and you will see Nevada, Utah, Idaho, and those other sections of the great West. Or. looking out over the broad waters of the Pacific, you will note Honolulu, China, Japan, the Philippines, or Alaska, lying not so far away, and all with certain claims upon us.

Now, some of you call this the Mission field, and even go so far as to make a distinction between certain parts of it, designating one section as "Home" or "Domestic" Missions, and the other as "General" or "Foreign" Missions. Frankly, however, I cannot and never could understand just what some of you mean by this distinction. Our Lord never made any such distinction. His command was "Go ye *into all the world.*" The task was a *world task.* The message was for *all,* without distinction as to race, color or geographical location. The duty was laid upon the Church as a *whole.* The work of Evangelization was to be done by *all* the workers, working in harmony and order, for *all* the world, wherever the *need* might exist.

Of course, I can see where some such distinction as "Home" and "General" Missions is essential in the interest of efficiency, economy and the securing of practical results. I am not criticising these in themselves. But, the Church, if she be not *Missionary* in this wider sense, or the individual Churchman who "does not believe in Missions" in this large way, is to be criticised. In fact, I believe that one thing from which not only all our Missionary work, rural as well as general, but the Church herself is suffering today, is that her missionary ideal is not big enough. Somebody has designated it the "False Ideal in Missionary Effort." When you stop to think of it, the rural pastor is no more of a "Missionary" than is his city brother who is the rector of a large city Parish. The message to both alike is that of the Master's love for *all* men everywhere; the *mission* of both alike is one of *service* in behalf of *all* those for whom the Master died; the command to both alike is *go ye to all* who *need,* (and who does not need it?) the knowledge or the help of *My Mission* and *My Message!*

The result of this false ideal, while no less harmful to our city Parishes, is making itself especially seen and felt in the rural districts. Too often the country missionary is credited with being a success only as he is able to present large numbers for confirmation, or to erect new buildings, or give other evidence of physical or material success. Too often, I say, the ideal is the gain in country membership or the ability to pay bills. I think that no one will deny that the twelve Apostles were great missionaries, or that the labor of the early days of their ministry was a success. Yet, I have read somewhere, that during the days of small beginnings in the work of one of these Apostles he said to one who sought financial assistance, "Silver and gold have I none, but such as I have, give I unto thee." And it is not on record that the beneficiary of his spiritual gift ever became a member of the Apostolic Church.

A number of years ago, it fell to my lot to travel over that great section of the United States lying between the Rocky Mountains and the Pacific Coast. That was and still is, a distinctively missionary section of the country. During my travels I met with many and varied experiences. But the saddest of all, I think, was the case of a lone missionary in one of our Western States. When I called upon him I was surprised, (I was young then, and knew no better), to discover a man who appeared to me to be in every respect a very superior man. I asked myself, "Why is this man located here; why is he not in charge of a large city Parish? In the course of our conversation (with some encouragement upon my part, for he spoke very reluctantly of himself), he related some of his missionary experiences. I heard one of the saddest stories that I ever listened to. It was the case of a man with a great vision, who under every possible discouragement, had remained true to his vision. In other words, he had the vision and the instinct of the true missionary. And no amount of discouragement could swerve him from his ideal or from his determination to live true to that ideal. Let me say this to his memory, in my whole life, I never met a man who, in a few short hours, more effectively or more permanently influenced my life than did this lone missionary.

But—the sequel. Within a few months I heard of the man's death. Then it was, that I realized for the first time, the real meaning of his life's story as I had heard portions of it. Shut off from outside intercourse, and struggling under a burden which he had not made for himself, he had died a martyr to the "False Ideal in our Missionary Effort." He had fallen a martyr to the cause of Missions, fully as much as though he had met his end by the shot of an arrow or the use of a club. And, that lonely missionary, my friends, typifies the neglected country Missions of our Church, fully as much it does the hard life of many of our rural missionaries.

And what are some of the conditions under which he labored? What made his work so difficult and his struggle so hard? Why, it was nothing more than the conditions that go to make the problem of the rural section.

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March 16, 1917.

Editor Pacific Churchman.

My Dear Sir:—In the March number of your paper there is an interesting article entitled "Compulsory Military Training in the High Schools." The subject of course is open to debate, but the arguments in this article will hardly help the good cause, if it is a good cause. None of us would say that war is anything short of monstrous, but it is here, and it may be here again. Thousands of lives have been sacrificed because people were not prepared for the worst, even though the worst seemed to some improbable and to others impossible. This has been the almost criminal folly of England that she has had to prepare for the worst after the worst had come.

Military training in High Schools may not help, though some believe any training for any specific end is helpful towards that end, but how can one believe that it is a non-Christian idea of patriotism to die for one's country? Of course, obviously, to live for one's country is better, but if there comes a time when there is nothing else to do, but, as Christ did, willingly to offer a life, that others may *live really* in the future, is that non-Christian? Was Nathan Hale non-Christian when he regretted that all he had to give for his country was one life? Are all the men, including many priests, non-Christian because they are giving their lives for certain eternal principles of right, when they can no longer have the choice or the opportunity to live for them? It is hard to see, for instance, how it would be "anti-Christian" to defend homes in California from all that Belgium has suffered. Our dreams of the impossibility of such things happening have been beautifully dissipated. When they come, which God forbid, they will come out of a clear sky. Any preparation to defend the right, the weak, and our beloved land should be undertaken, till we have the league of nations which will make possible the newer patriotism, and such preparation, and such defense will be truly Christian. Further, the idea that military training in High Schools interferes with good, wholesome, physical training is not true. I know that from experience. Here in this school we have all the physical training the boys can have, and in addition, we have a wholesome military training which gives the boys certain advantages they cannot get as well in any other way.

The argument that military training makes boys blood-thirsty and fills them with a desire to kill, which is not used in the article mentioned above though many others do use it in this connection, is untrue to facts. Boys trained in these ways know well what war means. It was a *soldier* who said that "war is hell." It may not be wisest to have such training in our High Schools; there may be better ways to secure it, for secure it we must with the world as it is. I do not argue the point here. In any case we can rest assured it would be neither non-Christian, nor anti-Christian, neither would it make our boys blood-thirsty. May the day never come when any American will refuse to die many deaths for his country, if he can no longer have the chance to live for her.

Robert Burton Gooden,
Headmaster Harvard School,
Los Angeles, Cal.

Diocese of California

Bishop's Appointments
APRIL.

1.—Palm Sunday. A. M., Trinity, Oakland. P. M., St. Clement's, Berkeley. Evening, Christ Church, Alameda.
2.—Monday before Easter. Evening, Church of the Incarnation, San Francisco.
3.—Tuesday before Easter. Evening, Church of the Advent, San Francisco.
4.—Wednesday before Easter. Evening, Holy Innocents', San Francisco.
5.—Maundy Thursday. P. M., Maria Kip Orphanage and Alfred Nuttall Nelson Memorial Home. Evening, St. Peter's, San Francisco.
6.—Good Friday. A. M., Cathedral. P. M., Brotherhood of St. Andrew Business Men's Meeting, Chamber of Commerce. Evening, St. John's, San Francisco.
8.—Easter Day. A. M., Cathedral. P. M., Trinity, San Francisco. Evening, St. Luke's, San Francisco.
9.—Monday in Easter Week. A. M., Iona Churchyard.
15.—I. Sunday after Easter. A. M., San Rafael. Evening, All Saints', San Francisco.
22.—II. Sunday after Easter. A. M., St. Paul's, Oakland. P. M., Sailors' Day, San Francisco. Evening, St. Mary's, San Francisco.
25.—St. Mark's Day. Evening, Holy Innocents', San Francisco.
29.—III. Sunday after Easter. A. M., St. Mark's, Berkeley. P. M., Stanford University. Evening, Palo Alto.

The usual Easter Celebration of the Holy Communion in the Cypress Lawn Chapel near the Iona Churchyard will be held on Monday in Easter-week at 11 a. m. The Rev. George Maxwell will be the celebrant and the Bishop will make an address. Those going from San Francisco should allow at least an hour, taking the San Mateo Suburban or Car No. 14 on Mission Street.

The attendance at the United Lenten Services in different San Francisco Churches has been markedly good. The closing service on Wednesday in Holyweek will be in Grace Cathedral, the preacher being Rev. C. L. Miel, Rector of St. Peter's Church.

The Rev. G. M. Cutting, Rector of St. Paul's, San Rafael, has been giving a course of addresses at the Good Samaritan Mission, San Francisco, on Sunday evenings in Lent and the Rev. W. B. Clark, Curate at Trinity, San Francisco, a course of sermons at St. James', San Francisco, on Friday evenings.

The Rt. Rev. Paul Jones, D. D., Bishop of Utah, gave some most helpful addresses at the Inter-Seminary Conference held at the Church Divinity School and the Y. M. C. A., San Francisco, last month. He also spoke at a meeting of the Woman's Auxiliary and preached in Grace Cathedral and St. Mark's, Berkeley.

Bishop Newnham of Saskatchewan was among the recent visitors in San Francisco.

The Rev. Dr. Clampett has been appointed on the Mayor's Committee on the Suppression of Vice in San Francisco.

The Rev. R. S. M. F. McMurray, for several months in charge of the Church of the Advent, is soon to take work in the Diocese of Fon du Lac.

The inauguration of the Emmanuel Movement under parochial auspices in St. Paul's Church has opened most auspiciously. Good attendance both at the Sunday services and at the class in personal religion conducted by Mrs. James Otis Lincoln on Wednesday evenings. The Sunday School is in charge of Mr. R. M. Trelease of the Divinity School, and the outlook is hopeful.

Paul Trimble Rowe, son of Rt. Rev. P. T. Rowe, Bishop of Alaska, was born on St. Paul's Day, January 25th, in Seattle and was baptized by his father on February 7th in Trinity Church.

St. John's Mission, Saratoga, has received a silver Communion Service in memory of Rev. J. G. Gasmann, the founder of the Mission, presented by Mrs. Gasmann.

A brass Aims Bason in memory of David Dunlop, priest in charge of St. James' Mission, Paso Robles, for some months before his death, will be used for the first time on Easter Day in that church.

Good Friday Offerings.

At the last Convention of the Diocese ;

On motion of Mr. F. M. Lee, the following Preamble and Resolution were adopted:

WHEREAS, This Convention has in former years by resolution designated special dates for offerings for certain Church institutions and work; and

WHEREAS, Our beloved Diocesan has been appointed Honorary Canon of St. George's Collegiate Church of Jerusalem, and is specially interested in the success of the work there; and

WHEREAS, The Diocese of California should show its appreciation of the honor conferred upon its Bishop;

Resolved, That it is the sense of this Convention that an offering be taken up at every Good Friday service henceforth for the Jerusalem and East Mission Fund: and further, that at the three hours' service a mite box be placed in the Church with bulletin card inviting offering for the same Mission; both offerings to be sent as soon as possible to the Treasurer of the Diocese.

F. M. LEE,
401 MILLS BUILDING

The latest reports indicate that the Church Pension Fund will nearly reach, if it does not exceed, the amount of seven million dollars—a wonderful result of a great campaign, for which too much credit cannot be given to the great Bishop of Massachusetts for the masterly manner in which it has been carried out. The response has come from all over the country from a multitude of people, with many royal gifts so far as the amount is concerned, but others no less royal in the small sums that represent real self-denial given by the many for the purpose of making some provision for the clergy when they reach the age when they must retire from active service.

It is to be remembered, however, that this is a supreme effort which the Church will not be called upon to make again probably in the lifetime of any living member; but the carrying on of the great work of the Church—the extension of the Kingdom—is one which demands the co-operation of all Church people and the offerings of every baptized member each and every year of their lives.

The problems brought before every Parish and Mission of meeting the annual premium of seven and a half per cent, the fact that practically every Parish and Mission in the Diocese has contributed to the Central Fund, the constant demands that are being made upon our Church people for the many cases of relief, each and every one of which appeals to the sympathy and liberality of us who live in a land of plenty for those who are suffering from the effects of this terrible war, ought not to make us forgetful of the needs of those whom the Church has sent forth to do the Church's work.

In the letters that come from New York there is a note of anxiety as to how all these things are going to affect the offerings for General Missions. The apportionment for our Diocese is $13,113, covering the fiscal year of thirteen months. This should be remembered because while there is an apparent increase there is no actual increase over the amount asked for last year. Up to this date hardly any returns have been received from the Diocese of California. May I not urge three things:

First: That the clergy emphasizes the One Day's Income. In a recent letter received from Bishop Lloyd referring to this matter and expressing his hope that this plan will be widely adopted, he writes:

"I really believe that this will help produce the effect that Bishop Nichols has so often said he desired. It tends to help the people stop thinking about the amount of money necessary to be raised, and think more about the offering they will make for the support of the work that they believe in."

Surely we in this Diocese have so many causes for thankfulness that our people should be willing to make this special thankoffering of one day's income over and above what they ordinarily give for Church purposes.

Secondly: That the Lenten offerings of the Sunday School be remitted as soon as possible after Easter, and always designated as the Sunday School Offering so that our Diocese, instead of being almost at the bottom of the list so far as Sunday School offerings are concerned, may occupy a higher place.

And thirdly: That every Parish and Mission in the Diocese will, at as early a date as possible, send as large a part of the amount apportioned to them to the Treasurer to be remitted to New York rather than wait until the very end of the year and then make an urgent appeal for funds, remembering that every month the missionaries at home and abroad have to receive their stipends, and that deferred payments on the part of the Diocese compels the Board to draw upon the Reserve Fund, thereby losing interest and causing much anxiety at headquarters.

CORPORATE CHURCH ENTERPRISE FOR ALAMEDA COUNTY.

A representative gathering of clergy and laymen and laywomen of the Church in Alameda County met at St. Andrew's Church, Oakland, on Wednesday evening, March 15th, called together to consider plans for united provision for meeting some extra-parochial needs. After a supper amply arranged by the ladies of St. Andrew's, the Bishop outlined the object of the meeting, referring to a survey he made with other lines of Church extension in Alameda County as it was in 1890 and in the four-fold growth of

cities this side of the Bay since that time, pointing out the need and opportunity in a community of its present size and importance of centralized agencies to all corporalities for the Church. The Chinese Mission had already been in good evidence of such united work. And in the changed conditions around St. Andrew's Parish, the Brotherhood of St. Andrew and especially St. Paul's Chapter, under the active promotion and interest of the Rector and Messrs. Morris, Clapp and Agnew and with help from other congregations had very materially come to the rescue of its finances and enabled it to call the Rev. A. L. Mitchell as its Rector. Conditions are now promising for a next corporate step in making common provision for Mr. Mitchell to become a City Missionary for the Infirmary and other institutions, he being admirably qualified for that pastoral responsibility and being able to add that to his other duties. Later steps to become gradually effective but to await wise development were included in the general outlook. These looked to the adaptation of St. Andrew's Church as the headquarters for corporate institutional work and the Rev. J. P. Turner, Vicar of the Good Samaritan Cathedral Mission of San Francisco, explained the success there in reaching the community around it by such methods when there could be but little progress hoped for by the parish methods. Dean Gee and other clergy of the Convocation commended the plan, as did representative laymen and laywomen present and it is hoped that the new Convocation of Oakland may approve the constructive effort. It seemed to be the feeling of this meeting that the modest first step of making Mr. Mitchell the City Missionary would be immediately practicable and that the other steps could follow in due time without subtracting from the present resource or staff of workers so much needed by the several congregations. Indeed, by seeking new workers and contributors, as experience shows is often done in a new venture of faith, the old centers gain rather than lose. "There is that scattereth and yet increaseth."

In the Primary Class Room of the Sunday School of Trinity Church, Oakland, we have lately made an improvement in our equipment. As the idea is an original one, we offer it here, hoping it may be of service to others.

The room is not large enough to allow space for kindergarten tables. For this reason, we have never been able to have the children do any handwork in connection with the lesson.

We have now overcome this difficulty by having long folding tables put all around the walls of the room. They are really folding pine shelves, 19 inches wide, and 20 inches high.

At the close of the lesson story, the children leave the ring, carrying their chairs and singing a marching song. They march once around the room, then stop by the tables. Thus they are ready for work without any confusion or disorder.

When not in use, the shelves drop flat against the walls, where they do not interfere with other uses of the room during the week.

Mr. Paul Fletcher Cadman, a candidate for orders in this Diocese, and student at the General Theological Seminary, is on his way across the Atlantic for service in the American Ambulance Corps in France, the Dean of the Seminary having very cordially granted him six months' leave of absence for the purpose.

ANOTHER GENEROUS GIFT.

On Tuesday afternoon, February 13th, in St. Anna's Chapel of the Maria Kip Orphanage and Alfred Nuttall Nelson Memorial Home, Mrs. Mary Elizabeth Nelson presented on the Altar a gift of ten thousand dollars, additional to the one hundred thousand she gave in the same Chapel in July, 1908, as an endowment for the Home. The special thought in this gift is to have its income used for the repairs on the building which become necessary from time to time and for which the Lady Managers sometimes find it difficult to provide. There was a short service with the Lady Managers and others present and the Bishop made in substance the following address:

"Not quite nine years ago we were gathered here for a like purpose. The changes of time have taken from us some who were happiest in that group in the eventful hour for this home for the homeless but the good Providence of God has spared us the one who then rejoiced all our hearts by her offering on this Altar the one hundred thousand dollars for the endowment of this institution of the Church, associating with it the name of a son lost to her from earth in his early manhood.

"As the years have gone by her large scaled thought for others has not abated. A crisis came to the treasury of our Old Ladies' Home. Promptly upon the Altar there she placed an addition of forty thousand dollars towards the endowment to carry relief of mind and comfort to womanhood in time of age. And now today comes this gift of an added endowment of ten thousand dollars the income of which as a special fund is to be used for the necessary repairs on the building. The whole rounds out a total of one hundred and fifty thousand dollars. The amount is rare in our Church annals of this Diocese. The cheerful and spontaneous spirit with which this liberality has been devised is of the very sort that the Scripture tells us 'the Lord loveth.' The hearty co-operation and approval of the nearest of kin is one of the happiest associations of all. We place it on God's Altar with thanksgiving to Him Who has put it into the heart of Mrs. Nelson to so appropriate and devote this gift and to you, Mrs. Nelson, we now express our deep appreciation and gratitude for again so bountifully making provision for this need. While cruel war is sending up such pathetic cries for relief for the fatherless children of the embattled nations you have not forgotten that we also must remember the homeless ones of our own borders."

ASSYRIAN RELIEF.

Among the numerous appeals for aid for the many sufferers on account of the devastating war that for the Armenian and Assyrian Christians is most appealing to us Churchmen. Our Eastern Church papers are giving large space to the presentation of the cause and we wish that we could print the many heartrending statements of conditions and the endorsements of the Bishops of the English and American Church. The following will give some idea of the suffering of these Christians:

In the summer of 1915 the Kurds and Turks attacked the Dioceses of Mar Shimun the Patriarch of the Syrian (Assyrian, Nestorian) Church in the heart of Kurdistan, which is Assyria, south of Van, Turkey. It is impossible to say just what proportion of the 75,000 to 100,000 of these mountaineers were killed, starved, and what are left there, if any. In September-October of 1915, some 35,000 of these mountaineers led by their gallant patriarch escaped to the Russian lines to Salmas and Urumia to pass winter with their plundered brethren living in Persia. In the fall and winter of 1915-1916 *one-third* of these perished for mere lack of food, clothing and shelter.

For this winter the Relief Committee in Persia for the upkeep of some 50,000 Syrians, Armenians, etc., has asked $300,000, of which thus far only $175,000 has been sent. They have also asked for $100,000 for the Spring needs which have not even yet been pledged. The Assyrian and Armenian Relief Committee through the Church press, etc., has raised and turned to the American Committee for Armenian and Syrian Relief for *all* its fields up to March, 1917, $35,000.

In addition, $2,573.95 has been sent by Mr. Langdon through the Archbishops' Mission, London, direct to the Patriarch for his personal distribution and use. Both objects stand in need of great improvement. Money for Mar Shimuns private use must be marked "special for The Patriarch's Relief Fund."

Present Condition of Mar Shimun's People.

Extracts from letter recently received from The Rev. E. W. McDowell, an American Missionary who is distributing funds at Salmas, Persia:

"You will be thinking and wondering how it goes with us out here. It is the same old story, chapter after chapter with no finis in sight. Every few weeks the people get on edge and remind one of a sparrow teetering on a branch, ready for flight. But we are all here yet and conditions remain much the same. Some days the people are hungrier than other days, but few of them at any time get a square meal. My wheat supply has dwindled to a hundred loads or less and the press on me is great from all sides, but I am going easy until I get permission from the Committee to buy more.

"We have just finished distributing 3185 quilts. You need not be told how relieved we are. Today we have a howling mob in our yard of disappointed applicants. I used by powers of oratory to persuade them to go home and go to bed on empty stomachs and with naked backs with thankful hearts. Of course some of them have no beds to go to, but they can be thankful that the bare ground gets warmed up some during the day. Some have a quilt for a dozen persons, which is very satisfying! They can use the quilt by relays, and the rest sit up and watch the winter start. The giving out of 3000 quilts ought to give one a glow of satisfaction. Somehow I have not been able to glow any. Every day we have distributed there has been a remnant of wretchedly naked, ragged, people, mostly women, with small children, who have been left out, and I have to run and hide myself from their cries. I have worked very hard to make an equal distribution, getting carefully prepared lists from the villages, with strict instructions to pick out only the very poorest, but who is not poor? It is a difficult and thankless task for the men . . . when we have finished with a village, there is always a remnant of poverty smitten ones, who fill my ears with their complaints and appeals. You will realize I am sure that we are not oversupplied with funds. Another thousand beds would make three thousand people more willing to live. Tell Paul Shimon I appreciate the work he has been doing."

The Treasurer of the Assyrian and Armenian Relief Committee is Woodbury G. Langdon, Esquire, 59 East 59th St., New York.

Province of the Pacific

DIOCESE OF SACRAMENTO.

Rt. Rev. W. H. Moreland. D.D.. Bishop.

St. Paul's Church in the See city recently had a narrow escape from destruction by fire. A tramp entered through a basement window and ransacked the choir room and chancel. Burned matches and candle grease were found laying around. Leaves were torn from the Lecturn Bible and the vestments and wall of the choir room were burned. The timely arrival of the city fire department saved the building.

An interesting meeting under the auspices of the Churchmen's Club was recently held in the Diocesan House, when the Rev. Dr. Powell of the Divinity School lectured on "American Church History."

Dr. Clampett delivered an account of his trip to the trenches in France and to Belgium on the evening of Friday, the 23rd, in St. Paul's Church. The night was unusually stormy. There was a good attendance however.

The Sunday School teachers of the city meet monthly for instruction and socially.

The Rev. Isaac Dawson, Vicar of Trinity Pro-Cathedral, is the Chaplain of the California Senate, which is now in session.

DIOCESE OF OREGON.

Rt. Rev. Walter D. Sumner, D. D., Bishop.

The Diocese of Oregon has raised $16,000 of the $17,000 expected of her for the Pension Fund. The remaining $1,000 is fully expected by the Diocesan Committee. The pledge of the clergy so far amounts to $1,400.

A parish house has recently been added to the parish plant at Grace Church, Astoria, the Rev. W. R. B. Turrill, Rector.

A well-equipped chapel has been built on the Campus of St. Helen's Hall, Portland, by the Sisters of St. John Baptist. The furnishings are the gift of generous Church people of the Diocese. The chapel was dedicated on the afternoon of St. Matthias' Day by the Bishop of the Diocese.

Ash Wednesday was kept in St. Paul's Parish, Oregon City, (the Rev. Thos. J. Williams, Rector), as a day of intercession, beginning with the Holy Eucharist at 7 A. M. and concluding at Evening Prayer with corporate intercessions led by the Rector, which took the place of a sermon.

Bishop Sumner has been delivering a series of lectures on Sociology at St. Helen's Hall.

The Church people of Marshfield, Oregon, are planning the erection of a Church Hospital.

A boy of fourteen walked five miles to be confirmed at one of Bishop Sumner's visitations in Southern Oregon; but as he arrived too late to be confirmed at that service, he was taken to the next town, and there received the coveted Gift of the Holy Spirit.

T. J. W.

DIOCESE OF LOS ANGELES.

Rt. Rev. J. H. Johnson, D.D., Bishop.

THE CHURCH CLUB OF THE DIOCESE OF LOS ANGELES.

The March Dinner.

The thirty-third Monthly Churchmen's Dinner at the Hotel Clark, Thursday evening, March 8th, was attended by eighty men, all of whom appreciated the prompt and improved service given them by the hotel management. Dr. Lobingier presided and after dinner, introduced Theodorick A. Williams, Esq., a Los Angeles attorney. The subject of the address was, "Christ before Pilate." It was an examination into, and exposition of, the procedure by which Our Lord was condemned to death after having been seven times acquitted. It showed, with startling clearness, the unfairness and absolute illegality of the whole proceeding, both before the Jewish tribunals and the Roman governor. With this added light, the wonderful patience and endurance of Our Lord, as well as His Divinity, stood out clearly.

Bishop Thomas of Wyoming was then called upon and he responded with a stirring message of Fellowship. "The early Christians, so we read," he said, "continued steadfast in four things: In the doctrine of the Apostles; in the prayers, in the Breaking of the Bread. In which we too, have continued with more or less faithfulness. In the fourth, though, we have been, in our branch of the Church, lamentably weak. We have neglected shamefully, the Fellowship." Bishop Thomas then cited a sad example of such neglect by our communion; and praised the spirit of the Churchmen's Dinners as a step toward the re-development of the spirit of Fellowship.

ONCE MORE, on the occasion of the blessed Eastertide, we wish to call the attention of the Clergy and Laity to this, our Easter Edition of the PACIFIC CHURCHMAN, and to emphasize the fact that it was rendered possible by the kindness, the consideration and the courtesy of the Advertisers, whom we wish to thank most sincerely, and you, dear reader, please patronize those who have made this extra edition possible. When spending your money, remember your friends and mention the PACIFIC CHURCHMAN.

Election of Officers.

Practically all the men present stayed for the short business meeting which followed. Chairman Hogarth of the Nominating Committee presented his report. The nominees of the committee met with the unanimous approval of the men, and the secretary was instructed to cast a ballot for each.

The new President is Dr. Andrew S. Lobingier, who has been acting as Chairman at the request of the Executive Committee of the Brotherhood for several months. He was elected despite his protestations, Mr. Williams threatening to chloroform him unless he submitted. Dr. Lobingier is a vestryman of St. Paul's Pro-Cathedral.

Mr. Richard B. Kirchhoffer, of St. John's Church, Los Angeles, was elected First Vice-President. As Vice-President and then President of the Los Angeles Diocesan Assembly of the Brotherhood of St. Andrew, he won the friendship of a great number of Churchmen and boys. His staunch loyalty and sterling Churchmanship as well as his fine personality make him a fitting incumbent of the office.

Mr. P. H. Frohman, of All Saints' Church, Pasadena, who is rapidly becoming one of the best known Church architects in this country, was elected Second Vice-President. He has been active in Brotherhood work.

The important office of Secretary, upon which so much of success or failure depends, was voted to Mr. Robert H. Lindsay of All Saints', Highland Park. Mr. B. G. Voigt of St. Stephen's, Hollywood, was elected treasurer. Merton A. Albee, of Christ Church, Redondo Beach, was made Historian.

The only office to which a clergyman is eligible, is that of Chaplain, and that office was ruled to be exempt from the rule limiting a parish to one office. Rev. J. Arthur Evans, who has loyally supported the Churchmen's Dinners since they first began, was elected to that office.

THE BROTHERHOOD OF ST. ANDREW IN THE DIOCESE OF LOS ANGELES.

Noonday Services.

Following the precedent of past years, the Diocesan Assembly of the Brotherhood has taken charge of the Noonday Lenten Services each day from 12:05 to 12:30, in St. Paul's Pro-Cathedral. Colin M. Gair, to whom was delegated the selection of the speakers and the management of the details, secured Bishop Johnson, Rev. John R. Atwill of San Gabriel, Rev. R. L. Windsor of St. Luke's, Los Angeles; Rev. Robt. B. Gooden, Head-master of Harvard Military School; Rev. Leslie E. Learned, D. D., of All Saints', Pasadena; Rev. A. W. N. Porter, Ph.D., of St. James, Los Angeles; Rev. Murray Bartlett, D. D., and Rev. D. Gardner of Stanford University to deliver the addresses. Those which have been delivered at this writing have been splendid in every way; and the attendance has been large.

The Retreat.

This year the Retreat was held at St. John's, the Parish Church of Rev. Geo. Davidson, Chaplain of the Assembly. It began on the evening of Ash Wednesday, the men attending the evening service and then gathering in the choir stalls for the office of Compline. The Corporate Communion was held at 7:30 on the morning of Washington's Birthday. Breakfast was served in the Parish Hall, through the courtesy of the Rector. The Meditations began at 9 o'clock, and were four in number: "The Father," "The Son," "The Holy Ghost," and "The Man." They were exceedingly helpful, being devotions rather than instructions. At the close, Family Prayer, intercessions, thanksgivings and benediction were said. The Altar Guild served luncheon in the Parish Hall.

A pouring rain which continued throughout the Retreat, lessened the number of attendants, but served, if anything, to deepen the feeling of devotion.

Junior Work.

Three openings for Junior Chapters have recently presented themselves, and the Brotherhood is seeking to take advantage of them. One young man, who had at one time belonged to the Brotherhood and who now lives in a Parish where there is no Chapter, is starting out on his own initiative, to establish a Junior Chapter. He is setting a good example for hundreds of others.

Sailor's Day

April 22, 1917.

Fifteen hundred men attended Church! This statement is interesting; it is more than interesting when we add that these were all workmen. The trade they followed was the sea. When they gathered in such numbers to worship, there inevitably fell upon those who joined them, a peculiar sense of inspiration, for they prayed and sang and listened, with many their lives while following their calling at sea.

The response was most satisfactory on all sides. In fact, the people were so impressed with the success achieved that a movement was set on foot to extend the observance of "Sailors' Day" with a view to making it ultimately a national institution.

Consequently New York was asked to join them in 1916, with the extremely satisfactory result which has been described above. It was then agreed by all

Wet Decks

Such was the climax of "Sailors' Day," on the Second Sunday after Easter, 1916, in the port of New York.

It began early in the morning. Throughout all the port district many of the clergy called to the attention of their people the great service which had been rendered humanity by seamen. They praised the high self-sacrificing sense of duty which characterizes the men of the world's merchant marine. They told of the work carried on by the Seamen's Institutes and Missions in the port and earnestly recommended their generous support. The first observance of "Sailors' Day" in the port of New York was truly a remarkable occasion. In all probability it surpasses numerically anything of its kind which may be attempted elsewhere.

Yet the idea of "Sailors' Day" did not originate there. The port of Boston justly lays claim to that honor. In the spring of 1915, Mr. Stanton H. King, the superintendent of the Sailor's Haven, Charlestown, Mass., called together the various organizations working for the welfare of sailors and secured their cordial cooperation in a plan to ask the local clergy to recognize the value of seamen to the world, and to draw their attention to the work and needs of institutions in the community devoted to the welfare of sailors, and to urge their people to join in a great mass meeting at Trinity Church in memory of those who had lost who had seen the works of the Lord and His wonders in the deep.

who had participated in the celebration of the day that, as for the ports of Boston and New York, the second Sunday after Easter should be set apart annually in the name of the Sailor. An urgent request was made to the Seamen's missions and institutes throughout the country to recognize the day in 1917.

The Committee of the "Seamen's Church Institute" has carefully considered the matter and has decided to fall in line and to bend every effort toward the organization of various marine interests in San Francisco, with a view to making the first "Sailors' Day" in our port as great a success here as it has been in Boston and New York. We cannot hope to compare with them in the numerical result of our efforts, but there is no reason why the reception of the idea should not meet with an equal degree of enthusiasm among our shore people and sailors alike.

Already plans are on foot. The scheme in general has been endorsed in San Francisco by the Army and Navy Y. M. C. A., Mr. G. S. Martin, Secty.; Finnish Seamen's Missionary Society, Rev. A. V. Halla, Pastor; Naval Training School, Mr. C. Q. Wright, Chaplain; Seamen's Church Institute, Rt. Rev. Wm. Ford Nichols, Pres.; Swedish Seamen's Mission, Rev. C. O. Lundquist, Pastor, and in Oakland by the Seamen's Rest, Rev. Jesse Smith, Pastor.

As this issue goes to press a conference is being held to determine ways and means of securing the further endorsement by Church organizations, municipal, state and federal marine officials, and, in particular, the various organizations among the officers and men of the United States Navy and the Merchant Marine.

Steps will be taken to circularize the clergy in general throughout the Bay Cities urging them to recognize "Sailors' Day" by the use of appropriate prayers and hymns and also by calling to the attention of their congregations all that the sailor has contributed to our comfort, protection and prosperity, and, where feasible by describing to them the needs of any or all the organizations devoted to the needs of the seamen in our port.

Detailed arrangements will also be made for a mass meeting in one of the San Francisco Churches. A thorough campaign of advertising on the waterfront will be mapped out and every method will be employed to engender enthusiasm among the seamen themselves in support of this service.

The daily press and your local Church paper, as well as announcements made from the pulpit, will keep you informed of the progress made along the lines above mentioned.

Spread the news as it comes to you! Help make Sailors' Day in San Francisco a great success! Remember there are just two things to do: See to it that the day is properly recognized in your Parish—attend the memorial service on Sunday afternoon, April 22nd.

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THE ORDER OF DEACONESSES.

We all know that there is nothing really new in the world but we are always trying to express ourselves in different ways. In all ages there have been men and women who have desired to devote their lives to the service of God and of their fellow-men. The sense of a vocation for technical religious work (as we might call it) has always been as strong in women as in men, although women as a rule have been given fewer opportunities for making religious work their life work. In the early days of Christian history we find both men and women among the disciples of Jesus Christ. We read of the women who ministered unto Him, of the woman to whom He made the first public declaration of His Messiahship, of the woman whose name He said would be remembered in all the years to come, of the women to whom the angels announced His resurrection, and it was to a woman to whom He first appeared on Easter morning and by whom He sent His first message to the world that He had arisen. Among the leaders of the Early Church there were women and certain of them seemed to have been considered officially to have a definite place in the work of the Church. Just exactly what their duties were we do not know, but we believe that their ministry was in those days defined as clearly as that of the men was defined. Some of these women were called deaconesses or servants or ministers of the Church because to them was given some official service. During the next few centuries the Order of Deaconesses grew, and especially in the East during the fourth century we find attached to the larger Churches, as in the Church at Constantinople, a number of deaconesses and their duties were not unlike that of the deacons, except that they ministered to the women and children. According to the Canons of the Church in the third and fourth centuries and the Apostolic Constitutions they were set apart for this work by a regular service and they undoubtedly had some form of probation or training before they were admitted to the work and Office of Deaconess. Later on times changed and women worked through communities rather than as individuals. But again there were changes and the Church awoke to the need of having women who were officially connected with the Church and helped in ministering to the people.

Women have always rendered great service to the Church and within the last hundred years the varieties of her service have increased so that I dare to say that if women would now stop doing Church work the greater part of the work of the Church would stop, too. Some years ago there were far more unattached women living at home who had plenty of spare time to give, and they gave with no thought of themselves. Now there are comparatively few single women who are not in some way or other supporting themselves. We find a large army of working women and each year the number increases so that whereas it was at one time the unusual thing to find a young woman wanting to be a wage-earner, it will not be very long before it will be unusual to find a single woman living at home dependent upon her family. And even now we are finding that the majority of these women are not merely supporting themselves, but have mothers, or aunts or sisters and sometimes even fathers and younger brothers dependent upon them. So that no matter how willing a woman may be to give of her services she, like her brother, finds it impossible.

From an economic standpoint then the Church of the future will have to depend less upon volunteer help given by single women and turn to the married women for such volunteer help as they can find time to render. But can the Church afford to do this? I think not, for these are days of specialization, these are the days when every field of activity demands its own trained workers who can give their entire time. At one time the Church felt sure she could utilize the help of those who were willing to work, quite regardless of the fact as to whether they had received any special training. Volunteers and untrained workers will always be needed and as the work of the Church becomes wider and more efficient there will be a still greater need of volunteers, but along with this will come also a greater need of trained workers and the Church of today is recognizing that fact. Our Bishops, our Clergy and our laity are finding that certain kinds of work can best be done by those who have been trained. The work of the Church has become more highly organized and trained teachers, trained social workers and trained religious leaders are needed to supplement the work of the busy priest. And it is in these branches of Church work that the Deaconess can find her ministry. The ministry of a Deaconess is perhaps one of the most wonderfully varied vocations in the world. I know of no other profession which opens to women so many different forms of activity and almost every talent which a woman possesses can be utilized in her Church work.

Never perhaps has there been a stronger feeling among women that they must seek work where they can render service to others, but they do not all feel that they can or should render these services purely as volunteers. They want some share in the work they are doing. They want some definite recognition of what they are. Two fields with religious or philanthropic outlets have become open to women, viz., the Y. W. C. A., with its numerous religious activities and the various forms of work commonly designated as Social Service. The Church has recognized to some extent that there are a number of women who have a definite sense of vocation and wish to give of themselves to the service of God and their fellow beings. They are normal women of today and they are not seeking the protected life which the Sisterhoods offer them. There will always be women who wish to serve as Sisters to whom the Community life with its vows and very definite prescribed duties will appeal and we can only be too thankful that this is so, for there are some kinds of Christian work which can be done far better by those who are living in Communities, but to the majority of women who want to do Church work the life of a Sister is one that she cannot feel called upon to enter. And we are glad that there have been leaders of our Church in this country who recognized this fact and some years ago passed a Canon re-establishing that Order of the Church known as the Deaconess Order, in which women can find a normal way of expressing their desire to enter professionally the service of the Church.

Among other things the Canon explains that a woman must have had an adequate preparation for her work, both technical and religious, which preparation must cover a period of two years, and because of this the early leaders of the Deaconess movement, chief of whom were Bishop Whitaker of Pennsylvania and Dr. Huntington of New York, started schools where women could receive this necessary training just as young men who desire to enter the ministry study in seminaries. At present there are three Deaconess Schools in the United States, the New York Training School, in New York; the Church Training and Deaconess School in Philadelphia, and the Deaconess Training School of the Pacific in Berkeley, California. The course of training is for two years and has been arranged to cover as far as possible the requirements of the Canon and to fit women for any form of Church work. The training is in no sense a stereotyped one, for the men and women in charge of the Schools have ever before them the needs of the Church both at home and in the foreign field, and they are earnestly endeavoring to make the training the best possible, and to send women forth who will be of real value to the Church of today.

Again, according to the Canon, no woman shall be recognized as Deaconess until she has been set apart by an appropriate religious service to be prescribed by General Convention or in the absence of such prescription by a Bishop. Up to this time General Convention has not prescribed such a service and it has been left to the individual Bishops. Now the time has come when it is hoped that General Convention will dignify the office of a Deaconess by requiring the use of one Service. At St. Louis in 1916 the Joint Commission on the Book of Common Prayer included in its report a service for the "Setting Apart of Deaconesses," but finding that there would not be time to discuss it properly, it was withdrawn and the Commission is now preparing a more suitable service to be presented to the General Convention of 1919.

In two ways especially will the adoption of this Service help the Order of Deaconess. First, because it will show to those who know very little of it that it is an Order of the Church. Well do I remember when I first heard of Deaconesses, turning carefully over the pages of the Prayer Book only to find that there was nothing about Deaconesses, and I remember, too, the great feeling of disappointment when I found no mention of any ministry for women. To hear that in the Canons of the Church we will find some mention means nothing to those who never see a copy of the Canons. But if the Service is in the Prayer Book, people will see it and will know better what a Deaconess is, and I believe that finding it there more young women will feel that to them as well as to their brothers the Church calls for ministry. Then to the Deaconess herself will come, I am confident, a deeper feeling of consecration. She will feel that as more has been given her more will be expected of her. The Service which was used when she was set apart to the Office of Deaconess will be constantly before her and instead of perhaps never seeing it except when she herself was set apart, she will re-read it many times and her promises will then be constantly renewed. Spiritually she must be helped by this and I believe that there will be what I might call a revival of consecration among our present Deaconesses which will make them far more helpful to those whom they serve. The Order of Deaconesses will grow and the Church will find that she can command the best services of the finest type of women.

With a briefness which makes it barely comprehensive but is necessary in this short paper, I wish now to speak a little of the work of a Deaconess and some of the qualities necessary for a woman who is endeavoring to reach the Deaconess ideal. In Church Schools, in

Church Hospitals, or Church Homes for the young and old, a woman with certain qualifications fitted for these places can find a real opportunity for service. But these are the exceptions. Normally the Deaconess must find her greatest usefulness as a Parish worker and it makes no difference whether the Parish is in Alaska or in China or in the United States. The greatest helpfulness that a Deaconess can render the Church is by ministering to the people and being an assistant to a Bishop, especially a Missionary Bishop or to the rector of a Parish. It is increasingly being felt just as it was in the early days of the Church, and both Bishops and clergymen have told me so, that there are certain problems, which they, because they are men cannot cope with as well as the Deaconess. There are always women who need the counsel of a woman in addition to that of a clergyman. And the Deaconess as the assistant in the Parish or Mission, having been trained to find solutions of difficulties, should be able to give wiser and more helpful advice than the ordinary lay woman who probably has no time for it anyway. With children the Deaconess who has already had experience as a teacher can again be of help and more and more women are being used in our Sunday Schools as superintendents of the whole school or the girls' department. She can assist with the teacher training classes and confirmation classes. If she is musical she can help with the Church music and certainly can train the children's choirs. The woman who has some business training can help in the secretarial work, keeping the Parish records, card catalogues, etc., and having some knowledge of business can accomplish the work much faster and also keep the office in the orderly way that all offices should appear.

If she is a woman with executive ability she can help organize new work, although it is in this that she needs a great deal of common sense for our best volunteer workers are the ones who should really be responsible for societies. In a place already well organized it would be a mistake for a Deaconess to take active part in the women's organizations and it should be her business in these places to be the one who brings the new members into touch with the old and to help each person find the work that she wants to do in the Church. And so one might continue at length and speak of those who have been nurses or social workers, etc., and the special work which they can do. The more experience a woman has and the better trained she has been before she enters the Deaconess School the more useful she will be.

She should be endowed with a large share of good, ordinary common sense, which will make her look at everything from the right perspective and make her see that the big things of life are what count and she will waste no time in worrying over trifles. She will have wisdom in knowing when her counsel is needed instead of interfering in an officious manner. With common sense comes adaptability to new circumstances and the adaptable woman is not likely to be a grumbler. Common sense also brings with it initiative and I doubt if many clergymen would care to have a woman working under them who is lacking in this. He never has time to be constantly telling his Deaconess what he wants her to do. He lays down in a general way what he wants and how he wants it done and the rest is usually left to her.

The ideal Deaconess should be also a woman with three kinds of strength, physical, mental and spiritual. She should be a woman of physical power: for her work, if she is to do it well, it means that she must have endurance; and a healthy woman knows how to take care of herself and to help others to take care of themselves. It is no longer considered a Christian virtue to be in failing health. There are some women with indomitable wills who can do a great deal with poor health, but on the whole it is much better not to be a person that people are constantly being sorry for. She should be a woman of mental power if she is going to answer adequately the many problems which will come to her and generally we do need to be more than merely good if we are to serve others. But most important of all she must be a woman of spiritual power and she must know that it is to her Master that she must go for the strength that she is going to need daily. She ought never to feel that there is anyone, not even her clergyman, on whom she may lay all her burdens. She should seek counsel and take counsel with numbers of people and she will often find it wise to let some people know what her problems are in order that they will be willing to share theirs with her but generally speaking it is for her to help ease the burdens of others and sometimes even carry them herself, but she must never on any account be willing to let others carry hers. In other words because of her physical strength, her mental strength, and her spiritual strength she ought to radiate power to all with whom she comes in contact and if she can do these things and is willing to give of herself wholly to her work there must be real progress made.

And with all of these must come also consecration and love. Consecrated love for God and her fellow beings. There must be in her a deep and reverent love for God. There cannot really be love without reverence and yet reverence is what seems at times to be lacking in our religion of today. The Deaconess must also love her fellow beings, not in a theoretical way and from a distant standpoint but she must care for each individual that she longs to serve. She must be very human and approachable. She must enter into their lives and become one with them in their joys and in their sorrows. Jesus, when he chose his disciples chose those who could be his friends because He knew that it was only through friendship that He could really influence their lives. The Deaconess must do the same. She must make friends with the people unto whom she ministers. We need more Christ love in this world, more Christ love which is shown in our daily life and the woman who thinks she can become a Deaconess and not be overflowing with a real earnest deep love for all her fellow beings, is not really seeking to follow her Master. We feel and know that in this age we must have some trained women to do the work of the Church and the more specialized and the higher the course of training is the more efficient will be the work done, but we also know that beyond the training there must be life and that life must be expressed through love and no matter how efficient a woman is, if her heart is not overflowing with love for her Master and for those to whom she ministers, she cannot be a real Deaconess or servant of Christ.

ANITA HODGKIN.

St. Margaret's House,
The Deaconess Training School
of the Pacific,
Berkeley, California.

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Editor The Pacific Churchman,
1215 Sacramento Street,
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In Tokyo—Holy Trinity Cathedral, Tsukiji: Holy Communion, 8 A. M.; Morning Prayer and Sermon, 11 A. M.; Evening Prayer, 6 P. M.

In Kyoto—St. Mary's Church, Okazaki near Miyako: Holy Communion, 8 A. M.; Evening Prayer and Sermon, 4 P. M.

Sincerely yours,
JOHN W. WOOD.

The regular monthly meeting of the Executive Committee of the General Board of Missions was held in the Church Missions House on March 13, 1917. It had before it as one of the important items of business the resignation of Mr. Samuel E. Smalley as Treasurer of the China Mission. Mr. Smalley has served with unfailing fidelity for twenty-six years. He has organized the business of the three districts in China on such a basis that the Bishops were relieved of all anxiety regarding that branch of the work. His resignation is one of the greatest losses to the Mission work that China has sustained for many years. The Executive Committee unanimously adopted a resolution of appreciation and granting him an adequate retiring allowance.

The Rev. James Jackson, D. D., of the District of Hankow and for many years the President of Boone University in Wuchang, has also retired from active service. He has been transferred from the District of Hankow to the District of Anking, where he will take up his residence in Kiukiang and give much time to the work of translation.

Mrs. George Biller, the wife of the late Bishop of South Dakota, was appointed as Assistant Secretary in the Woman's Auxiliary, to begin March 1, 1917. Mrs. Biller will devote much of her time to traveling, especially in the Western and Southern parts of the country. Her knowledge of the Church's work and experience will make her services very valuable.

Dr. Peter C. Kiang, a graduate from the preparatory department of Boone University, Wuchang, and of the medical department of St. John's University, Shanghai, came to this country to complete his course at the University of Pennsylvania. Having graduated he will return to the District of Anking to engage in medical missionary work under our Board. He will sail on March 20th. The Executive Committee granted an appropriation at the rate of $450 per annum toward his support.

One of the privations suffered by missionaries in a field like China and Japan is the fact that they must give out constantly without the opportunity to refresh themselves in study. The Rev. W. F. Madeley, of Tokyo, afer twenty-seven years' work in Japan, eighteen of which have been spent with our Board, asked, through the Bishop, the privilege of spending a year during his next furlough in special work at the General Theological Seminary, New York. The Executive Committee granted him the additional six months necessary.

Dr. Gray, now Secretary for Latin America, announced that he was planning a trip with Bishop Knight to Costa Rica, Panama, Canal Zone and Colombia.

The Woman's Auxiliary

President, Mrs. Louis F. Monteagle, 2516 Pacific Ave., San Francisco.

Vice-President, Mrs. J. O. Lincoln, 1051 Taylor Street, San Francisco.

Secretary, Miss M. A. Hawley, 528 27th Street, Oakland; telephone Oakland 7406.

Recording Secretary, Miss K. W. Stoney, 3294 Jackson Street, San Francisco.

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Secretary of Missions Study, Mrs. C. Edward Holmes, Belvedere.

The April Diocesan Meeting will be held in Grace Chapel on Monday in Holy Week, April 2nd, at two o'clock. The hour is earlier than usual to permit the necessary business to be finished by half-past two, when Miss Soulsby has kindly consented to lead in a period of devotion and meditation closing at four o'clock.

The Pilgrimage of Prayer is moving Westward and accounts of its progress and helpfulness begin to reach us. In Pennsylvania every Church organization was asked to participate, and Diocesan services were in charge on successive days of the Woman's Auxiliary, the Daughters of the King, the Junior Auxiliary, the Girls' Friendly Society, the Diocesan Altar Guild, the Sunday School Teachers and the Diocesan Educational Department. These were Diocesan services, but (to quote the program) "it is earnestly hoped that the accent may fall on the Parish, and from the Parish on each individual man, woman and child, that our whole body of communicants be 60,000 pilgrims to the place of Prayer." Bishop Rhinelander writes, "Our chief need is that we should be aroused to the urgent necessity of Prayer. In Europe men have learned this first and greatest lesson. The experiences of war have broken through the hardened surfaces of life. Men have become once more spiritually sensitive. It has become natural for them to pray. But it is not so with us. We have learned no spiritual lessons. Nothing has happened to break, or even bend, the hardened crust of our material prosperity. We are on the edge of spiritual bankruptcy. This Week of Prayer then must be used chiefly for our conversion to the life of prayer."

The Pilgrimage of Prayer will reach this Diocese September twenty-third to October first. It is not too early to begin our preparation for it.

The Diocesan Meeting was held at Grace Chapel on Monday, March nineteenth, the Rt. Rev. Henry St. George Tucker, Bishop of Kyoto, being the speaker. His subject was "The Relation of Christianity, especially the Christian School, to the Women of Japan." Christian education has been a powerful factor in the change of the woman's position in Japan from the home-staying, entirely dependent but protected condition of the old regime to the present situation where young women leave their homes, without sufficient preparation, for school or factory. The situation involves danger to them and to the nation, and Christian education here finds a great opportunity. It is indispensable both in opening the way for the Gospel and in training up a native Church. But unless a school can be properly equipped, it had better be closed, for an inferior equipment attracts inferior pupils and the Japanese judge Christianity by these outward manifestations of the interest of Christian people. St. Agnes' School, Kyoto, would have been closed if the fifty thousand dollars necessary for new buildings had not been pledged at St. Louis. The pledge was made by the Woman's Auxiliary. California promised five hundred dollars from its Branches, besides large individual gifts. Will not **every** Branch, strong or weak, share in redeeming this pledge, and come to the Annual Meeting in May bringing a contribution as generous as its ability warrants?

The Quiet Day was conducted by the Bishop of the Diocese at St. Stephen's Church on Wednesday, March fourteenth. The addresses were on the general subject of "Benediction," the topics being divisions of the benedictions, "The Peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son and the Holy Ghost, be amongst you, and remain with you always." The Bishop spoke of Peace not as a passive state but as an active principle, keeping, that is, guarding, like a sentinel, heart and mind from the distracting worry that disturbs the spiritual life. It is the gift of God in answer to the effort of man's will. It passes understanding, not only because it is not comprehended by the human mind, but because it is not reached by means of the understanding.

Just before this blessing in the Epistle to the Philippians, St. Paul tells them how to attain the Peace of God—"In nothing be anxious, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." Many a troubled one has found God's peace; he cannot explain how, but as a result of prayer with thanksgiving It is a gradual process, a growth in grace leading to a growth in the knowledge of God, for the sphere of peace is knowledge of God. As we practice habits of Prayer and Thanksgiving, Bible-reading and Worship, and the Sacrament, we grow in knowledge of God, and Peace follows.

That other blessing so often used, "The grace of our Lord Jesus Christ and the love of God and the Fellowship of the Holy Ghost be with us all evermore," gives the order of our appreciation of God—first of Christ, then of the Father, then of the Holy Spirit.

The progressive character of religion in the world may be illustrated by the growth in grace of the individual, as St. Augustine or St. Catherine of Genoa, whose life has been used as an illustration in Baron von Hugel's "History of Mysticism in Religion." In these days we are longing and praying for world-peace, but whatever the conditions which surround us, there is no uncertainty about the possibility or the means of finding the Peace of God in our hearts. It is a fruit of the Spirit ever deepening, a part of eternal life here and hereafter.

THE LITTLE BLUE BOX.

It sat on my table and mocked at me,
The little blue box in my care,
With its hollow sound, and its light, light weight,
And its short, neglected prayer.

For few were the coins that lay within,
And seldom the prayer was said,
And the open mouth, ever asking more,
Not often had been fed.

But there it rested in mute reproach
As I wilfully passed it by,
Or, to quiet my conscience, dropped in a mite,
But contented never was I.

And I cried to it, "Why do you goad me so?"
As I caught up the box in despair,
"There are many far better and richer than I,
And what is the use of *my* prayer?"

So I shut it away in a closet dark,
Behind a fast-closed door,
But the mischief was, I knew it was there,
And it troubled me all the more.

Then I set it out in a prominent place
Where daily observe it, I must,
And daily with coin, and daily with prayer,
I faithfully kept my trust.

And I said, "Dear Lord, if Thou ask of me,
The least of Thy servants, each day,
A prayer and a gift, it is little enough
Thy love and Thy faith to repay."

Now merrily clink the coins all,
As my Offering steadily grows,
While with thankfulness, and prayer and love,
The little box over-flows.

And I praise Our Lord for the gift to me
Of thy message of love Divine,
For a teacher, a guide, and a comrade thou art,
Dear little blue box of mine.

THE CLOSE OF A BEAUTIFUL LIFE.

Died—March 15, 1917, at her home, 2325 Ninth Ave., East Oakland, California, Cornelia M. Benedict, second daughter of the late Andrew Campbell Russell and the late Katharine Pickett Russell. Mother of Newton Benedict and sister of Mary C. Russell, Mrs. Chas. B. Bosworth, Mrs. Augustus F. Knudsen and Andrew C. Russell.

A beautiful life came to its earthly ending Thursday evening, March 15th, when the soul of Mrs. Cornelia M. Benedict passed to the Father. Her last brief sickness was borne with a Christian fortitude and cheerfulness that deeply influenced those who were privileged to be with her.

Quoting verses of Scripture and of her favorite hymns she met the Angel of Death with a smile and unafraid.

For many years she was a devout member of the Church of the Advent, Oakland. She knew and loved her Saviour and her whole life, as well as the beautiful closing of it, was an example of the blessedness of a life which is "hid with Christ in God." Her gentleness and the smile with which she cheered her friends will long be remembered and cherished. Truly she "being dead yet speaketh," and many there are who call her "blessed."

DAUGHTERS OF THE KING.

President—Mrs. S. L. Abbot, 2118 Vallejo Street.

First Vice-President—Mrs. J. D. Ruggles, 2545 Baker Street.

Second Vice-President—Mrs. Burr Miller Weeden, 2230 Pacific Avenue.

Recording Secretary—Miss Helen Bristol, 219 Ninth Avenue.

Treasurer—Miss Grace Osborn, 1275 California Street.

Corresponding and Diocesan Secretary—Mrs. W. C. Morrow, 1871 Sacramento Street.

Correspondent Pacific Churchman and Royal Cross—Mrs. W. C. Morrow.

St. Luke's Chapter of the Daughters of the King suffered a bereavement in the loss of one of its valued members; Mrs. D. Deegan (Bertha Louise Nelson), died March 19th. At the annual election of officers held in December, 1916, Mrs. Deegan was elected Treasurer of the Chapter, but illness overtook her and she was unable to act. Death came quietly after six weeks of suffering patiently borne. Mrs. Deegan had been connected with St. Luke's Church since her seventh year, and was a constant communicant for many years. She was faithful in every service of the Church and in her work at the Rest Room. She served one day a month there, and her service was characterized by the same devotion to duty that she showed in every act of her life. Quiet, unostentatious, amiable and faithful, she went her modest way. The funeral took place on March 21st, the Reverend Edward Morgan officiating. A girlhood friend, Miss Wadham, sang two solos, and a coterie of Daughters of the King from St. Luke's Chapter were in attendance. Mrs. Deegan was young to die, and she will be sorely missed by the little band of whom she was an honored and beloved member.

"Lord, all-pitying, Jesu blest,
Grant her Thy eternal rest."

Mrs. James Duane Ruggles, a member of St. Luke's Chapter of the Daughters of the King, has been seriously ill at Lane Hospital, but is now on the road to recovery. Mrs. Ruggles was to have played the organ for the Quiet Day at St. Stephen's Church, a duty that has been hers for many years. Instead there was the critical moment for her, and many and sincere were the petitions at the throne of Grace at that service. There was hardly a person there who did not know and love Mrs. Ruggles, for she has gone on in her quiet, modest way doing "her bit," and the sincerity and devotion of the prayers that were uttered for her that day were undoubtedly heard. Mrs. Ruggles is First Vice-President of the Local Assembly of the Daughters of the King of the Diocese of California. She served as First Vice-President of the House of Churchwomen for several years, and her efficiency and her devotion to duty have endeared her to all.

During the Lenten Services at all of the Churches the Daughters of the King are faithful in attendance, many of them singing at the afternoon services.

The semi-annual meeting of the Local Assembly will be held in April. At that meeting reports of the various Secretaries will be read and other business transacted. It will be of a semi-social character also.

L. H. M.

YOU can help "The Pacific Churchman" by patronizing its advertisers.

TRINITY, SAN JOSE, JUNIORS

We had eight charter members, and our Chapter has grown a little since that time. We now have ten active members and eight Associate Members.

Being a very young Chapter we did not know so very much what the other Chapters were doing till a delegation was sent to San Mateo last October to the annual meeting of the Local Assembly. We were very much interested, and added inspiration was given us at this interesting and instructive meeting. We returned to San Jose ready to work harder and better for the spread of Christ's Kingdom.

The work we have taken up has been mostly with the Normal School girls who come into our Parish for two short years. When they first come to San Jose we visit them and ask them to come to our Church. We try to make things agreeable for them and give them new interests. After attending the Local Assembly we have tried to help more people outside our own Parish. We try to send flowers once a month to the Mid-Day Rest Room in San Francisco. We are helping in the Church School, and assisting our Rector when we have the opportunity. It has been said that due to the work of the Daughters of the King that there have been a number of baptisms and confirmations. If it had not been for the work of the Daughters of the King these persons might have remained indifferent.

We believe that if we could interest more people in the Parish in our work that our Chapter would be increased in numbers. Another reason for our small membership is that the Normal School girls remain so short a time. We hope and trust that these difficulties will be removed and that active interest will be taken in our endeavors. Now that the Normal course has been extended to three years we hope to keep our members longer. We are willing and eager to work, and we look to the future with bright and happy anticipation.

AILEEN FREER,
Corresponding Secretary.

DO YOU KNOW

That there is a Church Depository at the Diocesan House?

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The Bureau of Information & Supply
1217 Sacramento St. near Taylor
San Francisco

Martha's Exchange for the Interchange of Ideas by Diocesan Guilds.

Address all inquiries and send new ideas to Mrs. Freda O. Bunting, Centerville, Cal.

We read in the Gospel that Martha was troubled about many things and now the President of Martha's Exchange is troubled and the editor is troubled because of the non-appearance of the Exchange column in the March number. There are reasons therefor. First, the editor was overwhelmed with contributions and had five pages left over. And second, he was not able to arrange for any illustrations. He would be glad to have some artistic woman volunteer to make in India ink small drawings of the various articles that need illustrating. Some do not need cuts and we print several of them in this number and trust in this way to partially redeem our promise to keep the Exchange before the various Guilds of the Diocese.

Lavender Pillows.

Made from white Swiss or fine lawn over a lavender colored pillow filled with the fragrant lavender. Make the size of an envelope. Edge your case with lace. There may be tucks or feather stitching in lavender.

St. James' Guild will gladly furnish lavender at low rate.

Japanese Kimono.

Two rolls of Japanese toweling will make three short kimonos. Two frogs fasten in front. Choose pretty, dainty patterns and let them meet gracefully in front and on sleeves.

Pattern Bag.

Take a piece of dark material about three-quarters of a yard long, 10 inches wide. Make a long pocket divided into compartments. Put white tape across the top of pockets and write the names of patterns—waists, aprons, caps, etc. It may also hold lace, silk, lawn, etc.

A Cap.

A cap sent by Mrs. Wright of Chicago has a cape and ties across the back. Made of muslin edged with lace. Has been used as an evening cap in silk and swan's-down.

Cap No. 2.

Three-cornered. The top turned over and a crocheted rose finishing the corners and where turned over.

An Apron.

St. James' best seller. We made of gingham, and also in white muslin, trimmed with ric rac braid. It has a bib that buttons at back of neck, or may have straps cross in back and fasten onto belt.

Bags.

Bags are always good sellers. We have a fine one that may be used as a catch-all. It stands alone. An oval piece of cardboard at bottom, and oval ring near the top. Very pretty and practical.

Vanity Bag No. 1.

The inside chamois. To hold powder. Second crocheted with a border to match the outside and third of Dresden silk. All are drawn up with ribbon.

Vanity Bag No. 2.

Take a square of silk. Stitch around twice to hold the cord that draws it up. Put a little puff or cotton with powder. Edge with lace.

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LETTER FROM THE BISHOP OF JERUSALEM.

Jerusalem and the East Mission.
Bishop's House, Cairo,
November, 1916.

Ad Clerum.

Reverend and Dear Brother:

Yet a third annual letter do I address to you, with the Great War raging more fiercely than ever, and Palestine still closed.

When you reflect that there is probably no other Diocese in the world so profoundly affected by the War as is the Anglican Bishopric of Jerusalem, you will at least forgive me for bringing its needs before you.

Those needs are tremendous, even though the evangelistic, the medical, and the educational work of every British Missionary Society in the Holy Land has now practically ceased for nearly two and a half years, and the Turks have not allowed a single European Missionary (ours or our allies) to remain at his post between Dan and Beersheba. The state of the country has been going from bad to worse. Famine and pestilence are claiming many thousands of victims every week. Well may the miserable people cry, "How long, O Lord, how long?"

Many serious problems will face us when the country is open once more, and it will not be possible to solve them unless constant and ready help be given us now. But, thanks to the Giver of good gifts, our friends throughout the world have most generously responded to our plea, and continued these two years their contributions as before. All our gratitude is due to them, especially to those, who—like the subscribers in the United States of America, have sent us more than ever before as those who have contributed some £3,000 in response to our Special Appeal.

These contributions, together with considerable saving of expense owing to the work being suspended, have enabled us to pay off most of the debts (on which interest had to be paid) that had accumulated in past years. This relieves us of the heavy annual payments of interest, bank charges and overdrafts, etc., which have weighted us for so long. Those debts that still remain are due to enemy subjects, and cannot be paid till the end of the war.

But my desire on becoming Bishop has been, not only to get rid of the liabilities of the past, but also to make provision for the future. Some progress has been made here also, and a very great deal remains to be done. The cost of repairing and replenishing the desolated hospitals, schools and other buildings, will be very heavy, and we have not yet nearly enough in hand for the purpose. Unless we are in a position to resume the former work, and even develop new, within a very short time of getting back to Palestine, we shall lose opportunities of a sort that may never occur again, for the preaching of the Gospel to Jews, Moslems alike. "The pure word of God" is what they need above all, but this message of salvation through Christ cannot be proclaimed unless we are provided with supplies of men and money. I am determined not to take advantage of those opportunities when they come, if it means running into debt.

May I ask you to remember that I shall require £2,000 completely to pay off all the old debts, at least £2,000 more to reopen the old work, another £4,000 to establish a Reserve Fund, and as many thousands as friends will give me for Special Relief of Distress as soon as Palestine is once more open.

I very greatly dislike having to say so much about Finance. But, having now stated the position, may I ask you for what we need more than anything—Prayer. If all who read this letter will really pray, then I am confident we shall not only be given the money, but also the wisdom and the power to use it effectively. The responsibility is very great, but you can all share it with me. Will you do so? Pray then that we may be prepared for missionary advance the moment that it becomes possible; that money may be given us and wisdom to use it; that the native Christians may be supported in their trials and distress, as well as nerved and stimulated to new and better service in the future; and that the present progress in missionary work, now very manifest in Egypt in spite of the war, may be maintained and increased.

Let us all become real fellow-laborers together with prayer. Only thus can we become effective fellow-laborers with God in the evangelization of the world.

I remain, yours very faithfully,

Rennie MacInnes,

ST. MARGARET'S HOUSE.

The problem of board for the university student, and especially for the girl, is one which much serious consideration should be given—homelike surroundings and wholesome, nourishing food being essential to her welfare. St. Margaret's House (2629 Haste St.), has much to offer.

Established as a training school for Episcopal deaconesses, it has opened its hospitable doors to the girls of the University and especially to those of the Church among whom the house does not seem to be very well known, and has during the past and present semester housed twenty-four. Gathered from many States and varying in age, these girls have become as one family—the amalgamation has been complete. That the term "home" comes naturally to their lips speaks for the atmosphere in which they live. St. Margaret's bears no suggestion of the boarding house. St. Margaret's knows no friction, but runs as only an establishment can when efficiently directed. The health and happiness of the "family" is a personal matter to Deaconess Hodgkin, who presides over the destiny of the house.

The vital matter of a well-regulated table is one which received thoughtful consideration and the girls sit down to meals carefully planned and as varied as it is possible to make them. A birthday is the occasion of special festivity, and no holiday passes unobserved. Sunday night tea around the open fire is a function peculiarly St. Margaret's own and one greatly enjoyed.

The social life of the house offers unusual advantages for meeting people well worth knowing. As the Training School of the Pacific it is the meeting place of social workers who are engaged in San Francisco and elsewhere; or representatives of other schools; of mission workers and many who are prominent in the Church and civil life. Among the girls themselves Saturday night is set apart for an evening together—the one night of the week on which quiet hours are not enforced.

As regards rooms there is a considerable choice for St. Margaret's offers a porch house, as well as accommodations under the main roof. The porch house is unique in that it has two large porches—an upper and a lower, so situated as to receive the sun during most of the day and divided by curtains so that each girl has her own section. A study and dressing room for each leads from the porch and in one end of the building is a library and study for cold days and a place for general assembly when there is time and occasion. The "porch house" and the "upper floor" have been known to take turns entertaining one another.

Through the consideration of Deaconess Hodgkin another privilege is accorded the household in the form of "trips to camp," by which the girls mean week-end excursions to Redwood Canyon, where the Deaconess owns a little place which she generously shares with her "family." "Camp," the scene of many revels, affords facilities for both winter and summer—porches for sleeping out, and a primitive oven for camp cooking when the weather permits, or warm and comfortable rooms inside for winter excursions. One of the diversions of the St. Margaret's girls is "a hike to camp"—a nine-mile tramp over the hills, and for those who prefer that way the canyon is easily reached by a fifteen-minute ride on the O. & A. Regardless of the means of travel the girls are always eager to avail themselves of the frequent invitations and the camp is much enjoyed and appreciated and well deserves its real name, "The Height of Good Cheer."

To one who has had a somewhat extensive experience with boarding places—such as every school teacher knows—St. Margaret's so far surpasses anything known in the past that it is easy to speak in superlatives. However, I would suggest to anyone considering coming to Berkeley that inquiries be made concerning St. Margaret's and I would again urge most strongly that all who can avail themselves of its privileges. All who have experienced its hospitality are unanimous in recommending it to others.

One of the University Students.

MISSION LANTERN SLIDES.

For use in the Province of the Pacific.

During the summer some of the sets of slides have been brought up to date, viz.: "The Conquest of the Continent," "The Church's Battle Line" and "Indians," and three new sets have been added: "Porto Rico and Panama," "Cuba and Haiti," and "Mexico and Brazil."

The sets now available are: China (three sets); Japan (two sets); Hawaii; Alaska; Negroes; Indians; Cuba and Haiti (two lectures); Panama and Porto Rico (two lectures); Mexico and Brazil (two lectures); The Conquest of the Continent; The Church's Battle Line;

The conditions of use are: Each user pays the transportation charges from the Diocesan House, San Francisco (or place of previous use) and return; and pays for any slides that may be broken while in his possession.

Slides should be carefully packed and started back on the day after use unless requested to be sent elsewhere.

Those at a distance from San Francisco, by arranging with neighboring clergymen for their use the same week or month, can reduce the expense by pooling the cost of transportation to and from San Francisco and between local points and dividing among the users.

It would be well to give a second and third choice when requesting slides to save delay and correspondence if the first choice is in use.

Frank H. Church,
Custodian.
1217 Sacramento St., San Francisco.

Literature of the Day

The National Mission and the Church. Rev. Herbert Kelly, S. S. M. Longmans. 20 cents.

A very drastic criticism of some of the Tracts put forth by various agencies of the late National Mission of the Church of England. The author is the well-known and very able head of Mirfield Community. His little book deals with far wider issues and may be taken in many respects as a clear statement of what the Church teaches. The first tract he deals with was written by two ladies and they "start by putting the Old Testament right." Feminine adjusters of received theology always begin with anathema. It is so easy and springs so naturally out of the normal incapacity of reasoning to conclusions that marks the Dabbler in Apologetic, especially the intuitional sex. Mr. Kelly's criticisms are very good reading but he does not stop at criticism. If he pulls down, he builds up, and his bricks are exceptionally good bricks.

Idle Words. Address by R. Calkin, D. D. Pilgrim Press, 47 Beacon St., Boston. 50 cents.

Whatsoever a Man Soweth. W. H. Snyder. Pilgrim Press, 47 Beacon St., Boston.

Both of these brief books bristle with sharp points and the authors do not blunt them with an envelope of inane verbiage. "Idle Words" may be commended not only to the busy and affectionate projectors of themselves into neighborly concerns, but to the many who have no conception either of the value or the meaning of words and work out evil both for themselves and others in blissful ignorance of the mischief they are doing. It would be quite worth while to pay fifty cents for the unsealing of their inward eyes.

The other book is equally good in its own field. It does not spend a hundred words in proving a moral which a dozen will put more effectively. The author has a strong way of putting things, but that is no more than indicative of the earnestness of purpose which marks every page of his little book.

Revived Churchmanship, or the Recovery of Pentecost. T. D. Thompson, D. D., Bishop of Sodar and Man. Longmans, Green & Co. 90 cents.

There can be no question of the earnestness of this book or of its intrinsic goodness, but at the same time one cannot help wondering at the multiplication of labor on practically the same lines, identically the same subjects. It does seem so very much like dissipation of energy. Nor can one altogether agree with the phrase which seems to be the dominant note of the Bishop's call throughout his work—"Back to Pentecost." It is easy enough, of course, to see what he means, renewal of apostolic life in its singleness of heart and flaming enthusiasm. But why is the work of the Holy Spirit throughout the centuries since to be tacitly ignored, as if it could add no weight or intensity to the call? The Church life of Apostolic days was by no means faultless in the eyes of St. Paul, as his letters bear witness. Yet there is a habit of appealing to it as if it were indefectible, without spot or any such thing. Is it not rather more essential that people should be awake to the realization of the continuous active presence of the Holy Ghost, of the nature and results of His ministry of grace through the Church to every unit of it? It is certainly the case more than formerly, but still there are many Confirmation Candidates who are never taught that the Alpha and Omega of that Sacramental rite is the reception of the gift of the Holy Ghost and a pledge of His continuous ministry of grace through the strength of the Lord's Incarnate Life. "Back to Pentecost" is all very well as a rallying cry but we are living in a very actual present, and help, vital help for the stern exigencies of the spiritual life may surely be better looked for from "One who is nearer than breathing, nearer than hands and feet" than from a watchword that will fall on many ears with muffled sense of a dim far away something which ought to stir the life and quicken effort and aspiration, but somehow fails.

The Meaning of Suffering. Sherwood Eddy. Longmans. 10 cents.

Dr. Eddy wrote a rather larger book than this on "Suffering and the War," lately noticed in these pages, and this consists of extracts from it, omitting sections on the Fact of Suffering, the Purpose of it and the Philosophy of it, and it is published at the request of the Y. M. C. A. for sufferers in hospitals and others who cannot now procure the larger book. But apart from its special purpose, sufferers from whatever cause other than the war and its consequences will find much to strengthen and gird to endurance. It is beautifully written. Silence is often a more potent consoler than words, still wise words may bring strength and hope.

The American Church Monthly (98 Nassau St., New York), is a new venture of faith and if it lives up to the fair promise of its first number it will be in very truth a great acquisition to the scanty literature of the American Church. Its aim seems to be something like that of the Church Quarterly Review in England and this first number certainly does not suffer in comparison. The first article, "A Pilgrim of Eternity," is mainly a critical analysis of R. J. Campbell, based on his Apologia, "A Spiritual Pilgrimage" and is an exceedingly good account of a very remarkable life and work. The General Convention and Prayer Book Revision, the New Hymnal, Recent Doctrinal Literature by F. J. Hall, the Virgin Birth by A. C. Headlam, D. D., of Church Quarterly and reprinted from it, are some of the contents. The type is unusually good and the moderate subscription, $2 a year, ought, if this first number is a predicate of its successors, to secure a large subscription list.

Back to Christ. Bishop Fiske. Longmans. $1 net.

One does not altogether like the title, because it seems at first sight to minimize the reality of a present and very near Christ, but rather to call up one who lived long ago on earth and then passed beyond human cognition. But the content soon clears away that idea, for from the first to last the Bishop insists with pleading earnestness on the Jesus close at hand, especially in the Sacramental life of the Church. "The book is written for every-day people who want to know Christ and who want others to know him." Very concisely he sums up his aim: Individual attachment (to our Lord), corporate union for its safeguarding, social fellowship for its developing life. "We have not begun to understand Christianity until we have discovered that the secret of it lies in devotion to a Person." "A mere code of morality lacks driving power." "We go to Church, not merely to hear sermons, nor simply for united Common Prayer, but to plead in the Sacrament of the Altar the only great Sacrifice for the world's sin and our own." "The Church is a household of grace, not merely an association of believers." The book is full of pointed sayings, plainly put, always with the grace of kindliness and the earnestness that cares for good infinitely more than for its own views. The Bishop says it is a book for laymen. But it is no less a book for the clergy and many a sermon might be vitalized if some of the spirit of this book could be infused into it.

A Study of Intercession. Rev. D. Jenks. Longmans. 90 cents.

The author is well known, in England at least, as the Head of the Kelham Community. A year or more ago he published "In the Face of Jesus Christ," which was noticed in these columns and is a very practical and extremely valuable guide to the little understood practice of meditation. And further it may be utilized by preachers who are lowly enough in their own eyes to realize the need of some reinforcement to their own homiletic talent. The delusion every man has that he can not only preach, but preach well, is a hitherto unsolved psychical problem. Another delusion a large number of Christian people are subject to, is that there is no sort of difficulty in prayer, and that no one needs to be instructed as to the nature of intercession. The author says of his book:

"It has no ambitious purpose; it does not pretend to be an attempt to solve the difficulties of prayer; neither does it aim at the higher flights of intercession. It is intended only for those who are beginners in the practice, who have either not realized this privilege or have found difficulties which discouraged them."

To many earnest people, anything of this sort may and will seem superfluous. All the same, there is need of opening the eyes and of the resultant plea for direction. There are two prevailing notes in this book—"The aim of every Christian to be made like unto Christ," and that "intercession may be regarded as speech in fellowship with God." And both based as a matter of course on the Corporate Fellowship of the Church—"the Communion of Saints." Prayer with many never gets beyond extremely narrow limits. Worship is evacuated of its great signification and becomes a mere aggregation of individual petitions, the expressions of plurality conveying no definite meaning to the user of them. At the most "Common Prayer" is too often regarded as common only to the particular congregation or at the best to the Church whose name it bears. Prayer is offered for all "who profess and call themselves Christians," but with these restrictions seldom or ever extending to all the Baptized. Still seldomer is there any thought of the Faithful Departed. The Communion of Saints is confined to those "whom the present world yet holdeth in the flesh" and recognizes not. "They withal whom unclothed of the body, the world to come has even now received." The book will be eagerly read by those who habituate themselves to devotional reading but it deserves a far larger audience and its teachings the widest circulation.

American Addresses. Huyshe Yeatman-Biggs, Bishop of Worcester. Longmans. 50 cents net.

The Bishop was commissioned, together with Bishop Montgomery, by the Archbishop of Canterbury, to bear the greetings of the Church of England to the Episcopal Church of America represented by the last Triennial Convention. He has published the addresses in this book as a remembrance of his visit and in response to request of friends in this country. There is nothing much in them beyond the good will and kindly greetings usual at such times.

Education According to Some Modern Masters. C. F. Thwing. The Platt & Peck Co., New York. $2.00.

A remarkable book in many ways,—the plan of it for one thing. The author bases his own remarks and conclusions on copious extracts from a series of "Masters." (By the way, one may remark on the over-done use of this word, the utter incongruity of its application nine times out of ten and based on apparently reckless assignment), who, if they could only know it, would probably be more surprised than quite delighted at the close association. Emerson, Carlyle, Ruskin, J. Stuart Mill, Gladstone, Matthew Arnold, J. H. Newman, Goethe—with great skill and clarity the author has gathered out of the utterances of these men their ideas of what goes to make up a thoroughly human education. So far as that goes the book is a good one, but schemes of education which make no provision for the development of the whole man can only be regarded as defective. In the chapter on Newman, of all things, his rules on the writings of sermons are quoted, with this prelude: "In the appreciation of literature, and also as helpful in writing, Newman made some notes in 1868. They are perhaps no less useful in 1916 and for general purposes." It is hard to forbear quoting them, partly because of the deliciously unconscious humor of the situation and also because the readers of this journal may possibly be interested if not profited:

"1. A man should be in earnest, by which I mean he should write not for the sake of writing, but to bring out his thoughts.

"2. He should never aim at being eloquent.

"3. He should keep his idea in view and should write sentences over and over again, till he has expressed his meaning accurately, forcibly and in few words.

"4. He should aim at being understood by his readers and hearers.

"5. He should use words which are likely to be understood. Ornament, amplification, will come spontaneously in due time, but he should never seek them.

"6. He must creep before he can fly, by which I mean that humility which is a grace. Christian virtue has a place in literary composition.

"7. He who is ambitious will never write well, but he who tries to say simply what he feels, what religion demands, what faith teaches, what the Gospel promises, will be eloquent without intending it, and will write better English than if he made a study of English literature."—Ward's Life of Newman, Vol. II, p. 325.

Dr. Thwing also quotes *in extenso* Newman's conception of a gentleman, prefacing it with, "In one of the greatest passages of literature, Newman sums up the purpose and service of a University in his interpretation of a gentleman." It may be found in "The Idea of a University," p. 134. Indeed, one of the delights of Dr. Thwing's book, apart from its main object, is the gathering of quotations from the "Masters" he makes use of, with the charm of variety over all—the fog of Emerson, a few of the hysterical screams of Carlyle, the lucidity of Matthew Arnold and the consummate English of Newman. H. H.

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